Record of Christian Work

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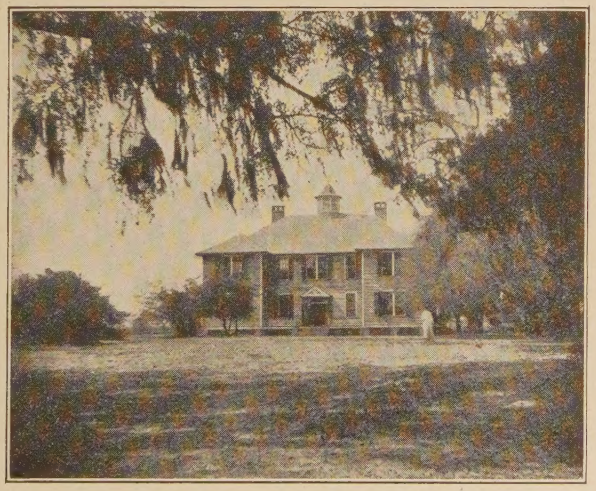
Brief American Notes. Mr. Carnegie's gift of two millions for the furtherance of peace agitation in and through the churches comes at an opportune time. That there are openings of a very practical type for this sort of effort is evidenced by the recent action of the Federal Council of American Churches in arranging for the **visit of the Rev. Sidney L. Gulick, of Japan, to America.** Mr. Gulick will speak before Chambers of Commerce, City Clubs, Universities, etc., in behalf of a better understanding with Japan, and such a solution of the immigration question as will satisfy all parties and prepare the way for a permanent good understanding between the two countries. Mr. Gulick—whose competence is a consequence of twenty-six years of missionary work in Japan, part of which time has been spent as lecturer in the Imperial University, Kyoto—is just issuing a volume entitled, "The American-Japanese Problem: A study of Racial Relations of the East and the West."

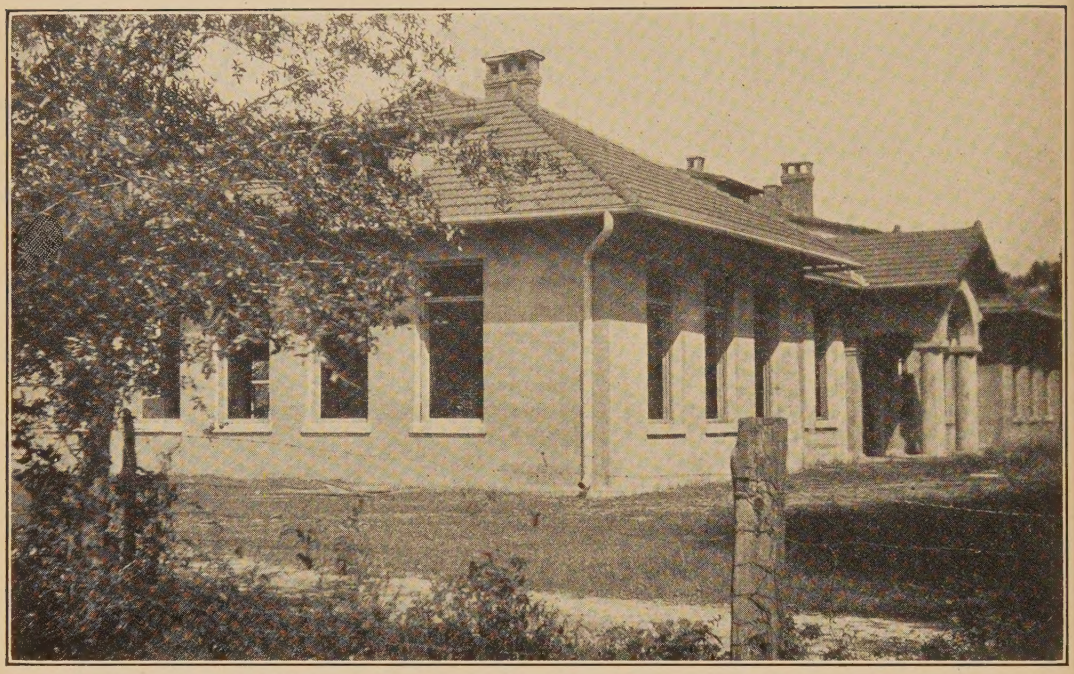
In the recent **religious awakening at Lafayette College,** 220 men, many of them leaders in the student community, committed themselves and their future to Jesus Christ. There were early morning prayer meetings in the dormitories and noonday prayer meetings in the fraternity houses. The students themselves have subscribed $1250 for the support of a Y. M. C. A. secretary or "religious coach" to conserve and extend the influence of the revival.

The Anti-Saloon League in New York is entering upon an especially aggressive campaign. It has introduced an optional local prohibition bill into the legislature and is putting on addressograph plates the names of some 300,000 church members in the state, arranged by counties and assembly districts—with the end in view of informing Christian voters concerning the attitude of legislative candidates on the subject of advanced anti-saloon legislation.

The Penn School is a Christian farm school for Sea Island negroes at St. Helena Island, S. C. Its purpose, besides training the young people in its care, is to raise the whole level of life among the peoples of the islands—religiously and economically. The Agricultural Department at Washington has started demonstration work on a model acre attached to the school. This has grown until at present there are 100 demonstrators on St. Helena and four adjacent islands. Fifty-four bushels of corn have been raised to the acre, and the average per acre yield of seed cotton has tripled.



THE PENN SCHOOLHOUSE



COPE INDUSTRIAL BUILDING AT THE PENN SCHOOL.

One form of activity of various Y. M. C. A.'s is **restoring or re-introducing church members,** who by change of residence, or other reason, have become detached from church connections. One New York Y. M. C. A. brought back over 300 such into 44 churches within a year. The entire force of the Hartford Association is daily called to account for reports of effort made to relate men to the churches. The Detroit Association has hundreds of men throughout the state and Canada on the watch for incoming men. In various large factories the employment men inform the Association of newly hired men. A churchman calls upon the fresh arrival within twenty-four hours to invite him to Bible classes and to help him in various ways.

The modern missionary ranks up well with his fellow graduates from our colleges. At a recent inauguration of a new chapter of Phi Beta Kappa in **Pomona College, Claremont, Southern California,** it was desired to furnish a background for this scholarship society by electing forty alumni who have ranked as the best scholars graduated by the institution. After the forty names were selected it was discovered that eight of them, exactly 20 per cent of the number, were at work in foreign mission fields.

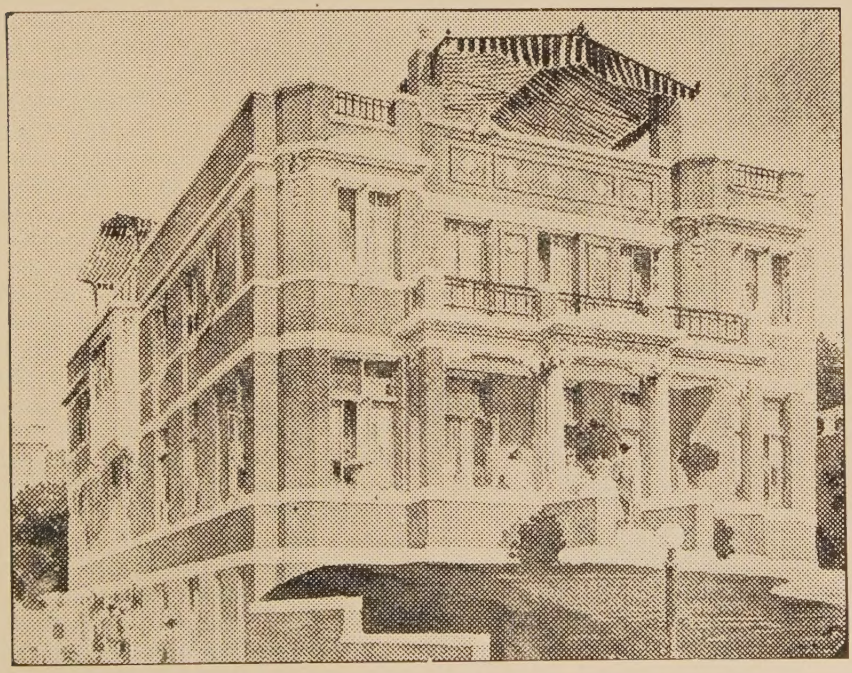
The Episcopalians have **a missionary among deaf-mutes,** the Rev. Mr. Whilden. The estimated deaf-mute population in his field (Illinois, Michigan, Wisconsin, and Southern Minnesota) is 9000. Chicago alone has 2500 deaf-mutes ministered to by Methodists, Lutherans, Episcopalians, and Roman Catholics.

Buddhists are very active in the Japanese community in California, establishing kindergartens and primary schools. They have placed them *vis-à-vis* to Christian missions at nearly every point on the Pacific Coast where these are operating. At Oakland, however, their rival kindergarten drew only a fourth as many Japanese children as the Christian one, and they decided, therefore, to close it. But first they offered to hand over the children to the Christian school on condition that the name of God should not be mentioned in the school!

A general movement is under way among Southern Baptists **for the establishment of hospitals.** A fine $500,000 hospital plant has been built in Dallas, Tex. Colonel Slaughter has recently added $200,000 to its property. A second Baptist hospital is operating at Houston, Tex., and another is projected for San Antonio. The Baptist Tri-State Sanatorium at Memphis serves Tennessee, Arkansas and Mississippi. Its plant is valued at $300,000. Jackson, Miss., has its Baptist Hospital. The Georgia Baptists have purchased Dr. Broughton's Infirmary—a plant valued at $150,000. A further movement is now on foot to raise $500,000 for a Georgia Baptist Hospital.

Jewish Christians in Toronto, formerly connected with local Presbyterian churches, have now come together into a **"Christian Synagogue** (Presbyterian)." Permission to form the first Hebrew Christian Presbyterian church was granted unanimously by the Toronto Presbytery. The meetings of the church are held in the Christian Synagogue, a new building with thirty rooms. Of these, nine are occupied by the medical mission. The synagogue hall seats 350 persons, and there are reading rooms, classrooms, and on the third floor the superintendent's and workers' residence. The building was put up at a cost of $30,000. Two prominent Hebrew-Christian business men, Mr. Tomak and Mr. Brown, help largely in the financing of the work. Dr. Max Wertheimer has been speaking here to large audiences on "The Deity of Jesus Christ our Lord," and on "God's Plan and Purpose for Israel," illustrated by charts. The pastor, Mr. Rohold, preaches in the jargon to hundreds of Jewish people.

It will be recalled that Bishop Spaulding, of Utah, exposed last year the unreliability of Joseph Smith, Jr.'s, translations from the Egyptian, and in this way discredited his claims to prophetic standing. It is interesting to read in the last Missionary Report of the Episcopal Church that thirty replies to Bishop Spaulding's pamphlet were published in the *Deseret Evening News* and that nine of these were written by Mormon graduates of Eastern and European



Mississippi Baptist Hospital, Jackson, Miss. (under construction).

universities, three of whom hold the degree of doctor of philosophy. These men stated unqualifiedly that they accepted the statement of Smith in preference to the opinions of any number of Egyptologists. It can hardly be considered unfair if this incident is quoted as an illustration of the **powerlessness of mere culture as a solvent of superstition.**

The Mormons are looking forward to the time when Cardston, their headquarters in Southern Alberta, will be a **center rivaling Salt Lake City** in size and influence. They are planning to erect there a million dollar temple equipped for all the needs of Mormon ritual.

The Merriam Park (Congregational) Church of Saint Paul, Minn., has been raising $20,000 for enlargement of its church home. After hearing Mr. Erickson talk about the situation in Albania, however, they decided to build a less expensive addition and to dedicate the balance to the construction of a church building for the Albanian mission.

The **Rev. Georgio Bartoli,** of Rochester, a former Jesuit priest and editor of the Jesuit organ *Civilta Cattolica,* left the Church of Rome some years ago. As usually happens in such cases reports are being industriously circulated to the effect that Dr. Bartoli has returned to Romanism. These are wholly without foundation. Equally so the report that David H. Buell, another ex-Jesuit and former President of Georgetown University, has gone back to Rome. Mr. Buell, who was a convert from Episcopalianism, announces categorically that he has no intention of ever returning to the Roman Church.

It is expected that 100,000 Salvationists from forty-six countries will assemble at the **International Salvation Army Congress in San Francisco,** 1915. The Army will hold meetings three times daily, either on the Exposition grounds or just outside the gates. Its exhibition will contain, among other things, a model African farm for training Zulus, a model of the leper colony in Java, a reproduction of the Army's children's home at Lytton, and exhibits illustrating the work among the criminal tribes of India.

Oberlin students have undertaken the support of a chain of schools in the province of Shansi, China. This year they raised $3094 for the purpose—no subscription having been for more than $100. It is expected that gifts from alumni will bring the total amount up to $4000.

Request is made that all interested in the subject write to the Secretary of the Convention and Learned Societies Committee of the Panama Exposition (Exposition Building, San Francisco), urging that said committee consider **the question of calling an International Conference on the White Slave traffic** to meet at San Francisco in 1915. The last of these congresses was held in London where, twenty-six years previously, Mr. Stead was thrust into prison for even mentioning the existence of this traffic. For the great advance in the agitation we are indebted to Mr. W. A. Coote, Secretary of the National Vigilance Association which Stead founded. It was he who, visiting all the countries of Europe, succeeded in enlisting the interest of the various governments in a movement for its suppression and in organizing national committees everywhere to that end. The American Vigilance Association, the Illinois Vigilance Association, etc., were largely the fruit of his visit to the United States in 1907. In July, 1902, and April, 1910, international conferences of delegates of various governments were held for the purpose of effecting agreements for the suppression of the pander. This resulted in a treaty (adhered to by President Roosevelt in 1905), by which the contracting governments agreed to establish agencies for procuring information about the traders, to exercise supervision of ports and railway stations for the discovering of such persons, and to repatriate victims of the traffic. The London Congress of 1913 received the active support of the highest personages in England, ecclesiastical and social. Officials of the English government reported marked effects from the law providing for the flogging of white slavers.

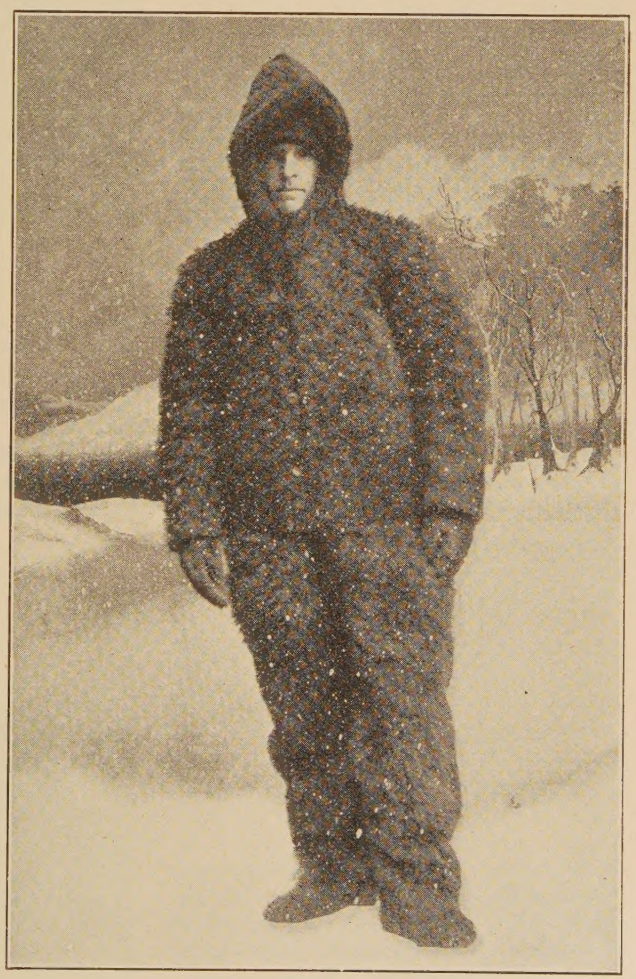
The lash, they affirm, has driven most of the foreign vermin operating in England out of the British Isles.

Contemporary Christian Biography.

Rev. J. A. Gilfillan, an Episcopalian home missionary who died the year before last, was in early life a successful business man. He heard the call of the ministry and answered to it. Settled in a large and prosperous parish in Duluth, he was asked by Bishop Whipple to devote his life to work among the Ojibway Indians of Minnesota. Again he answered the call, buried himself in the wilderness, mastered the very difficult Ojibway language, and for twenty-five years labored among these sayages, traveling on horseback or in canoe with all the abandon of an early Methodist circuit rider. Often when he lay down to sleep in his buffalo coat and trousers would he find himself in the morning completely immersed in snow. After a life spent in this way he retired, broken in health, to the city of Washington. His last years he devoted to mastering Yiddish and talking with Jews, endeavoring to persuade them to accept Christ as their Messiah.

2. **Dr. Shosuke Sato,** who comes to the United States as exchange lecturer from Japan, is the president of the Sapporo College of Agriculture and an authority in agricultural economics. He was one of the earliest students in this college, and came in contact there with Dr. William Clark who had been called from the position of president of the Massachusetts Agricultural College to organize agricultural education in Japan. Dr. Clark was a devoted Christian of Puritan stock and conviction, and from the day of his arrival in Japan in 1876 preached the Gospel as well as taught in the college. Indeed, he insisted on using the Bible as a college text-book in ethics. Among his converts was Shosuke Sato, who, as a student, became pastor of a group of Christians in the college and up to the present time has remained true to his first Christian decision. Dr. Sato later studied in Johns Hopkins, as a classmate of Woodrow Wilson, and has since then been a close friend of the President.

3. Mr. James Ferris, the editor of the



Rev. Jos. Alex. Gilfillan, 1838-1912

Joliet *Daily News,* sends us some particulars concerning the work of **Mr. Peter McCarthy,** a barber of Joliet, who devotes his spare hours to the Morning Star Mission, and who is a man truly honored of God for his faith.

"Up to the time he was thirty-five, he was one of the tough nuts of our town—not a criminal, but a hard drinker and fighter and something of an amateur boxer. Although our city is within the Christianized belt he had never seen a Bible, nor had he ever seen an extract from a Bible. His son (who died soon after) brought home a slip of the Scriptures from Sunday school and when the son died, the Methodist minister here took an interest in the father and the turning point came.

"Mr. McCarthy goes out into the highways and byways and talks to the people personally, gets them on their carts and wagons and on the street corners. He is the greatest worker that ever came to my attention. He prays every morning that he may get a soul that day and for nearly two years now conversions have exceeded the number of days. For 1913 he had 389 converts. During the month of February, with only twenty-eight days, he had thirty-five. These came from fourteen nationalities.

"He is a greater force here for good order than twenty-five extra policemen could be, and I presume that he is the only man in the United States preaching the Gospel from the ward he was born in. He understands how to talk to these people in their own language and they understand his sympathy. He clothes them and gives them food when they are in need of it. He is not connected with any church, but a few of us who are not really too good ourselves have joined him in doing this work. We are planning to give him a building where he may have a coffee-room, a reading room and a place for the unfortunate to sleep, as well as a room for worship."

It is said that 90 per cent of those who kneel at the Morning Star Mission remain true and faithful. Some of Mr. McCarthy's converts and helpers are men of property who did not think much about religion until they saw him at work.

MR. PETER MCCARTHY.

A New Translation of the Old Testament. American Jewish scholars have completed a translation of the Old Testament into English. This is an event which will be of interest to the whole English-speaking Christian world. The new version will undoubtedly throw light on the meaning of many passages, coming as it does from Semitists of competence. At the banquet which the Jewish community of New York held to commemorate the event, Mr. Louis Marshall reflected on the neglect of the Scriptures which marked American Judaism:

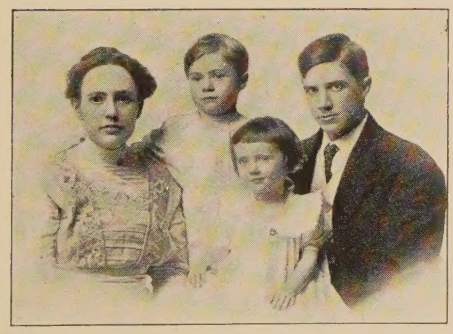
"To our shame be it said that, though by far our most important contribution to the world has been the Bible, many of us take greater pride in our third-rate novelists and occasional office-holder than in Moses, and Joshua, and David, and Solomon, the inspired prophets whose eager yearning was for righteousness. What have we done for the dissemination of the Bible? Where are our Bible Societies, our schools for training Bible readers? What have we done to stimulate among English-speaking Jews even a passing interest in their priceless heritage? Absolutely nothing! It would not harm us if we read fewer 'best sellers' and acquainted ourselves with the verities of life, as recorded in 'the world's greatest book.' The masters of literature, the most profound statesmen, especially those of New England ancestry, were steeped and thoroughly saturated in the Bible. Those who have never tried are incapable of appre-

ciating what a fine influence it is in a child's life to become accustomed to the daily reading of even a chapter of the Bible in the family circle. It develops a feeling of reverence; it introduces a spiritual antidote to the materialism which surrounds us on every side; it warns the young against the pitfalls which lie before them; it instills into them noble traditions and turns their hearts to God."

"Living Links." In the foreign missionary work of the Disciples of Christ there are now 163 churches and 28 individuals that are "Living Links," i.e., supporting their own representatives on the foreign field.

Rev. Robert Graham Frank, in the *Missionary Intelligencer,* illustrates this system by the case of a church in Liberty, Mo. Each member was asked to subscribe. No one was asked for more than $15 or less than twenty-five cents annually. There were only two gifts of $15 and only twenty-nine of $5 or more. The $600 was in this way easily raised. The remainder of the missionary's salary and the expenses of his work are provided out of the general fund of the Foreign Christian Missionary Society. Dr. Paul Wakefield is the representative of this church as a medical missionary in China. He and his family are located in the Christian Hospital at Lu Chow Fu—the largest hospital of the Foreign Christian Missionary Society in the heathen world. Last year 28,204 cases were treated in and through this hospital.

The relations between the church people and their missionary are delightful. They pray for him in the church; they pray for him in the home. They write to him, and his letters, published in the local church paper, reach every family in the congregation. In famine days the church sent him $200 to relieve distress in his neighborhood, together with a large consignment of partially worn clothing. At Christmas, the Doctor far away in China receives a Christmas barrel from Missouri. The horizon of the church is widened. It feels its responsibility to the heathen world in a new and personal way. "The easiest money this church raises in the year is the Living Link Fund."



DR. PAUL WAKEFIELD AND HIS FAMILY.

The Living Link System is being adopted in certain cases by the churches of a county. Thus the churches of Licking County, O., have their representative on the foreign field, supported in common. This has a remarkable effect in binding the local churches together in bonds of fellowship. They learn to know and love each other as never before. In this particular case the missionary goes from the county supporting her. She is a daughter of one of the churches.

An Important Congress. The First International Congress of Christian Socialists will be held in September, 1914, at the Swiss city of Basel. There are in all countries of Europe and America scattered elements interested in Christian social enterprises. The congress is expected to precipitate and bring to solid form these forces at present in solution. Among the signers of the preliminary call are such well-known men as Elie Gounelle, Professor Ragaz and M. de Monsier. The French call includes the names of Paul Passy, the peace advocate; Prof. Charles Gide, the economist, who has recently received the Laveleye prize from the Belgian government; Senator Réveillaud; Pastor Nick, the greatest institutional church pastor living; Wilfred Monod; and others. The two groups of socially interested in the German State Church—evangelical-social and church-social—have given their adherence to the movement. In France, the two societies—Christian Social Action and The Protestant Association for the Practical Study of Social Questions—have done

the same. England and Canada will be represented by the Brotherhoods and by the main organizations for Christian social effort.

The impending congress is an outgrowth of the First French Christian Social Congress, held in 1910 at Besançon. The call to the Basel Congress affirms:

"We place our effort under the inspiration of Christ, aiming to realize all the consequences of His Gospel and to prepare the city of freedom and brotherhood which we call the Kingdom of God."

The two main subjects of the programme will be:

1. Why does a social transformation impose itself on Christians as a duty of conscience?
2. Our attitude in relation to organized socialism.

There will also be sub-sections for discussion of such questions as Christianity and Universal Peace, Christianity and Alcoholism, Christianity and the Traffic in Women.

Self-criticism in Danish Socialism. The Danish Socialist Young People's Union has published a brochure by a prominent Danish Socialist, K. K. Steincke, entitled, "Observations on our Civilization," in which various hateful tendencies within the Socialist party are subjected to severe stricture. He insists that the teaching of popular Socialism is negative, and that the reason therefor is the coarse emphasis laid on the material phases of the agitation. The people are taught that crime, drunkenness and immorality are the fruit of the present social order. There is, of course, a certain amount of truth in this. But who would say to an individual: "You drink, steal, and live immorally because your economic condition forces you to it"? This everlasting insistence on the sole importance of external conditions works demoralizingly and paralyzes the individual forces of resistance to evil. Further than this, the party's attitude towards religion is one-sided and intolerant. It represents all that it does not believe as a lie and idiocy.

If these (Socialist) journalists had the least notion of the extraordinary value of a personal relation to God in the hearts of many men, if they had the slightest suspicion of the depth and beauty which the religious sentiment can give to men, they would be filled with a whipped dog's shame.

As to the Socialist journals' theories of sex morality, Steincke very properly declares:

"These are stolen from the writings of decadent *bourgeois* writers. Their erotic teaching has the smell of the variety theater. The party's attitude towards the question of alcoholism, too, has swung to and fro as if it were also under the influence of alcohol." "And yet," he adds, "the class-conscious Socialist party should raise an irreconcilable fight against the cursed drinking customs."

The Priest-politician in Italy. Ernesto Rutili writes in the Italian monthly, *Bilynchnis,* of the clerical intrigues in the elections of the last year which are now coming to light. The Vatican worked in 330 electoral districts with every means, licit and illicit. At Montegiorgio peasants received shoes, money, grain, fertilizers, for voting "right" and similar instances could be quoted *"ad infinitum."* In some places "the tocsin rang furiously to convoke the poor in spirit to the defense of priest and altar." At Castalmaggiore (Cremona) a manifesto was distributed by the priests among the women, in which the opposing candidate was accused of wishing to close or destroy the churches and to deny the faithful the right of convening to pray.

"He purposes to transform the churches into dungheaps as they have done in France. He desires that we all be buried as dogs are buried. In the name of all the souls of the dead, combat this man of darkness. He wishes divorce and free love. He wishes laws by which husbands, when tired of their wives, can abandon them to die on the pavement. . . . . In the name of God, of the souls of the dead, of the Church of the crucified Jesus, of all the holy affections which raise women to heaven, fight Groppali, the ferocious enemy of all things holy."

In some places all the peasants' houses were visited by priests at night in order to spread a religious terror among the ignorant. Such was the ardor put forth in these enterprises that, in certain cases, it was impossible to find a priest to attend dying persons. They were all occupied with "making voters." Some carried cru-

cifixes with them and obliged the peasants to swear upon them not to vote for Murri. One parish priest told his people from the pulpit that that might be the last mass in the place, since, if Murri were elected, the church would be changed into a barrack. At Vallo della Lucarno those who had voted for Talamo were threatened with excommunication *to the seventh generation,* and one priest dared to say that a child had died because its father had voted against the Vatican candidate.

The *Corriere della Sera* writes that in one district (Bari) a priest toured the country with the picture of his candidate in one hand and a crucifix in the other. "Do you see this man with the long moustaches? He is the enemy of Christ. If you vote for him you go to hell. If you wish to be with Christ, vote for so-and-so. Swear on the figure of Christ that you will not deceive me. Do you swear?" "I swear," replies the peasant, if he has no special reason for preferring hell to paradise.

China and Opium. Various items from the Report of Mr. Archibald Rose, British Consul and Special Commissioner to examine the extent to which opium is still cultivated in Hunan, make striking reading. One gets from this determined war on opium some idea of the genuine quality at the base of Chinese character. At one point on the western border of the province, more than 200 farmers lost their lives attempting to defend their crops against an implacable administration determined to root out opium at all costs.

"The campaign against the poppy," writes Mr. Rose, "has been well organized and effective; a line of garrisons has been stretched along the whole of the southern and western borders; groups of five families have been bound together for preventative purposes with a bond of mutual responsibility under heavy penalties; the teachers in the Government schools, now existing in every rural community, have been charged with opium-intelligence work as part of their official duties, and numbers of deputies have scoured the country offering rewards for every poppy plant produced by informers. In the Paoching district, five dollars a root was offered last season, and the fact that the reward was never claimed appeared to prove the prefecture free of poppy."

The last report of the American Presbyterian Mission gives a vivid illustration of the way in which opium using is being driven into a corner. An illicit smoking place in a garret was discovered by a missionary.

"I saw, through a crack in the wall, two men smoking opium. With the aid of a C. I. M. worker, we reached a ladder to the loft, confiscated the pipe and opium, and taking away the ladder, left the men prisoners in the loft. A thorough search of the place was then made, and in spite of protestations that there was no more opium on the grounds, we found much of it. The street official was called in and arrested the two men in the loft. The opium and pipes were publicly burned in the city square before a great crowd. The prisoners were put in chains and sent off to jail. Six years ago the district through which we itinerated was one great poppy growing area, but now not a poppy is to be found in this whole section of country."

Temperance Notes. *The Irish Catholic* (Jan. 10), reproduces a lecture by the Rev. Dr. Coffey, professor in the Catholic Seminary of Maynooth. In this it is affirmed that the annual income of the four million people of Ireland is approximately £40,000,000. Of this **£13,500,000 is spent for alcoholic drinks!** This is over one third of the Irish people's spending capacity. It would seem, therefore, as if they needed a second Father Mathew quite as much as a Home Rule Government or a Jim Larkin. Of the 29,281 persons committed in one year to Irish prisons, 10,092 were sent up for drunkenness. Ireland supports in its 158 workhouses, 38,000 paupers and an army of officials to look after them. Then there are the immense lunatic asylums, the inmates of which are, in the major number of cases, interned because of alcohol, directly or indirectly.

We are glad to be able to report **an awakening abstinence movement in Brittany** which, next to Normandy, is the most drink-sodden province in France. It is led by French Catholic priests and has enrolled 15,000 members in a few months. The organ of the new movement—*La Croix d'Or* (*The Gold Cross*)—is ably edited by distinguished and enthusiastic clergymen.

Turning to Russia, on the other hand, we find the Holy Synod, that morose group of clericals, intervening with the civil power **to secure the suppression of a temperance organization,** "The Brothers of Abstinence." This body is composed chiefly of reformed drunkards. Back into the mire of monopoly *vodka* are they to go and the Orthodox Pharisees are glad to have it so!

The Italian government has passed **legislation prohibiting the manufacture and sale of absinthe,** prohibiting the opening of new drinking places where the number reaches 100 to 500 of the population, and depriving of the ballot for five years all persons twice convicted of drunkenness.

Jewish Notes. The tragedy of Russian Judaism is about as nearly complete as possible, but one thing has until now been wanting. This is their betrayal by their own more fortunately situated brethren in Western Europe. In Germany there is **an increasing body of Jews that wish to cut loose absolutely from their race** and all the discomforts which follow this relationship. A typical representative of this tendency is Dr. Max Marcuse, the author of a pamphlet entitled *Los von Zion,* "Away from Zion." Doctor Marcuse champions mixed marriages and assimilation. But the constant stream of Russian Jews into Germany threatens this policy. He urges, therefore, an emigration law which will forbid their entrance into the country.

"These Jews," he writes, "are our misfortune. They give rise to ever new restraints for us, import Ghetto atmosphere, and are the greatest danger for the prosperity and harmony of the nation. It is regrettable in the highest degree that every attempt to ward off this danger is looked upon as politically reactionary."

What Marcuse, who has safely escaped from the house of bondage to the east of Germany, writes, thousands of other western Jews think.

The anti-Jewish boycott, which has caused such suffering in Russian Poland, has now spread to Austrian Poland. The Pan-Polish and Christian Socialist elements have united in anti-Jewish agitation. Their organ, *Glos Narodu,* publishes articles (naturally by a baptized Jew) against "the arch-enemies of the Polish nation," "the throttlers of the Polish little man," and urges an end of all commercial relations with "the blood-suckers."

Among the subscriptions to the Jewish Gymnasium, or High School, at Jaffa, we note one with a touching stipulation. It is of 10,000 *fr.* and is given by Mr. Rosenberg, of Moscow, **in memory of a daughter murdered in a Russian pogrom** (massacre of Jews). The interest on this foundation is to provide a scholarship for a poor student.

Sir Harry Johnson's book on international politics, "Common Sense in Foreign Policy," takes up among other problems that of **the future of Palestine.** He proposes an economic protectorate of France over North Syria (Damascus, the Lebanons, Palmyra, etc.), and a Jewish Commonwealth in the southern part (Palestine proper and Midian). He believes that the gifted Jewish race would create here a Belgium of the East, which would constitute an invaluable buffer state to the English hegemony in Egypt, Suez, etc.

Among the delegates to the Zionist Congress of 1913 at Vienna was a certain Doctor Kapotkin, of Samarcand. He tendered the greetings of the **Jews of Bokhara,** saying that formerly they felt themselves as dropped from heaven onto an isolated corner of Turkestan and with no relation to the rest of the Jewish world. They had built houses in the suburbs of Bokhara and had named the colony Rehoboth (Gen. xxvi. 22). Since then anti-Semitism had penetrated even thither, and they knew that here, too, there was "no room"; that they had their part in the tragic lot of Judaism. So they had sent him to the Congress.

Brief Notes from Abroad. **The Ruthenians of Austria-Hungary** are Slavs by race and Uniates in religion—that is, worshiping with the ritual of the Russian church while recognizing the overlordship of Rome. Since

1908 an active agitation has been carried on among them to detach them from Rome, it being well understood that this would be equivalent to a both religious and political gravitation to Russia. The leader in this movement appears to have been a Russian monk, Alexei, from the Monastery on Mt. Athos, who, disguised as a Jew pedlar, has traveled about Northern Hungary inducing Ruthenians to go on pilgrimages to Russia and to undertake secession from the Russian connection. The Roman bishops of Austria-Hungary have stirred up the authorities to arrest and try for treason those engaged in this subterranean politico-religious agitation. It is said that there has been a genuinely vital spirit of reformation in much of this agitation. The Scriptures have been widely circulated and schools are being established for the uplift of the Ruthenian population.

The Eastern churches have been **celebrating Constantine's Edict of Milan** somewhat later than the Roman because of the differences in the calendar. Festivities have taken place in Nisch (the ancient Nissa) in South Servia, the birthplace of the Emperor Constantine. Representatives of the churches of Russia, Roumania, Greece and Servia were present. The Servian authorities, in the spirit of the occasion, issued the following statement:

"The government of Servia, celebrating the proclamation of the Edict of Milan, wishes to announce to the inhabitants of the new and enlarged Servia, its firm resolution to rise to the spirit of this historic document regarding liberty of worship and the fullest freedom of conscience."

Another witness to the **insufficiency of religionless ethics** in the school is Dr. Emmanuel Labat, who writes in the *Revue des Deux Mondes.* Doctor Labat remarks on the emptiness of soul among French peasants:

"The ideas of justice, brotherhood, solidarity, altruism, science, progress, are incapable of moving us along by a spear-of-grass length. Faith remains the great force by which man gets beyond himself and beyond his science, and enables him 'to know more than he knows.' . . . . Who does not now see that the modern idea of solidarity, however beautiful, cannot bring to birth the astonishing things which love does, because the last receives an incalculable strength from the Divine which envelops and transfigures it?"

The (Romanist) Bishop of Como has discovered **a new heresy** which has been dubbed "Episcopalism." This consists in laying greater importance on the authority of one's bishop than on that of the Pope himself. Such persons are described as "false Catholics." The Pope has sent this ultra-loyal bishop an autographical letter, congratulating him on his "beautiful and most opportune pastoral." This incident may not at first sight seem of importance. It is, however, an indication of the war to the knife which is going on within the Roman Catholic church in Italy between the papal and modernist parties. The Bishop of Como is public accuser of his episcopal colleagues and in this he is encouraged by the Vatican.

An English squadron visiting Barcelona has inspired the widely read Barcelona newspaper, *El Diluvio,* to some comments.

"Among the thousands of persons who have seen the splendid manifestation of England's naval power pass through the waters of our harbor, few have perhaps asked the secret of this empire—one, if not the greatest, which the human race has developed. No flag has floated so high, or thrown its shadow on so great regions, as proud Albion's. She can say, as our Roger de Flor said of the Mediterranean, that no fish passes through the sea without her permission. The great ones of this empire, from those who fight in the ranks of radicalism to those who are distinguished for their conservative sentiments, attribute unanimously the greatness of their nation to a cause which we Spaniards would esteem ridiculous—viz., **its religious life expressed in its loyalty to the Bible.** This is a matter of fact concerning which there is no discussion. All know this who have traveled in England or been in contact with individuals of that race scattered in all parts of the earth."

Quotations are then produced in support of these statements from the writings of Macaulay, Huxley, Carlyle, Ruskin and Gladstone.

The recently built church at Vernet-les-Bains has been the scene of **an interesting example of Christian fraternity.** Services of the Anglican and

French Reformed churches have been held in it alternately. Doctor Bury, the coadjutor of the Bishop of London, and Bishop Diggle of Carlisle, together with M. Leenhardt, pastor of the Reformed Church at Perpignan, took part in the consecration of the church. Bishop Diggle thanked France for its hospitality and the Reformed Church for its collaboration and expressed his hope of seeing all the churches of the Reformation, together with the Eastern Churches, grouped together about the Bible in an "Evangelical Catholicity." The phrase is Oberlin's.

A **Turkish Christian paper** published in Constantinople has grown from a subscription list of 500, three years ago, to 3000, at present.

Mr. Awetenarian, **once a Turkish priest, now Christian missionary in Bulgaria,** engaged during the recent wars in the distribution of Scriptures among Turkish prisoners. Everywhere he was received with interest, cordiality and gratitude by the Moslems.

"The Lord led me to Bulgaria," he says, "and told me to write and work. And I wrote, translated, worked and often sighed because my writings did not have circulation. The ground was hard and of many conversions I could not report. Year by year our list of religious publications grew, but their circulation would not keep pace, which caused me constant sorrow. If anyone had said, 'You are preparing all this for the year 1913; a hundred thousand Mohammedans will come from Turkey, will read and take much back with them,' I would not have believed it possible. For who could have expected that little Bulgaria would take 100,000 prisoners? But so it was, and the Serbs and Greeks, who to-day are far better off than the Bulgars, did not together take as many prisoners as our little land. But in Servia and Greece there are no evangelical missionaries and no supply of Turkish literature was in readiness. Yes, God's ways are wonderful and He leads our mission work wonderfully!"

The **terrible advance of alcoholism in Russia** which has followed the establishment of the Monopoly, is causing consternation in all ranks of society. A few of the best of the Russian clergy are bestirring themselves to a form of temperance work which, if in no way radical, may in time lead to more logical forms of effort. There is a wonder-working image of the Virgin in a church of the proletariat quarter of Petersburg which is being utilized, after the manner of clerical hypnosis, to help drunkards to abandon *vodka,* either permanently or for certain specified periods of time. This image was found floating in the Neva and has to its credit a due quota of miracles. The church is daily filled with multitudes who seek to break away from the terrible grip of drink. Mothers bring their sons. Students, hand-workers, vagabonds, merchants, gather at the shrine for relief from the invisible shackles. The pledges are generally kept in a mechanical way. When the term is up, a spree usually follows and then a second signing. Yet all this is at least a beginning of a temperance movement in drunken Holy Russia. From this church on the Neva an agitation has gone out over the whole land which has brought tens of thousands already into the temperance organization *Treswenniki.*

Of the 100 Scandinavian **Salvation Army officers** who have recently departed for the mission field, seventeen have been assigned to Java. This makes the second detachment of 100 officers set apart for foreign missions. Gen. Bramwell Booth expects that 100 more will go from North America and 100 from Australasia and the Continent of Europe.

In the city of Hermannstadt, Austria, 300 persons **passed from Romanism to evangelical Christianity** in 1913.

The *Gazette de Lausanne* affirms that in Warsaw **yearly gatherings of the white slavers** are held to conduct sales of women and girls. Traffickers from South America are most numerous. Formerly these people were much more open in their operations and appeared bejeweled at the theaters and expensive restaurants. But recent repressive measures have driven them more into the dark. In the Polish town of Bany, one of the larger dealers bought twenty-six young girls in three days from agents. The choice of Poland as rendezvous points to the Jewish nationality of these vampires.

THE MISSION FIELD.

"Sunup" in Darkest Africa. In nine months the American Mission on the Kasai has received sixty-four delegations of natives asking for Christian instruction. They have come from a radius of 500 kilometers, and represent a population of 120,000. The king of the Bakuba, one of the most virile and intelligent of the Congo peoples, is urging his followers to attend religious services and to send their children to school.

The Rev. Alfred Stonelake reports similar awakenings among the Basengele of the Lake Districts of the Congo. In a recent tour he examined and accepted candidates for baptism in twenty-three villages and the examination was exceedingly rigid.

"At Ngongo we spent nine days and had fifteen helpers working from morning to night, with intervals barely sufficient for meals and mid-day rest. As a result, eighty-one were accepted for membership from that cluster of villages. At times the statements of the candidates were so apt and remarkable that I was compelled to ask if the candidate himself actually said that or was repeating instructions received. But the look of surprise and evident sincerity made me realize that it was the Lord's doing and marvellous in our eyes."

As a result of the labor of one man, Nkwabale, a veritable apostle of the Basengele, there were gathered around the Lord's Table, from that one district, 230 believers, together with 11 teachers. These last have been taught, trained and set apart by Nkwabale. Among these Christians was a woman—a second wife, who had been put away by her husband when he became a Christian. Instead of being angry she was so impressed by the change in her former husband's life as to come to him for religious instruction. A man who had been baptized called out as he came up out of the waters:

"Look at me. I am your father. Who is there of you whom I have not begotten or who has not married one of my children? Follow me!"

The Situation in the Coptic Church. About 6 per cent of the population of Egypt, or some 670,000 persons, belong to the Coptic Church. They constitute a distinct community, with their own schools, cemeteries and civil laws. While only 4 per cent of the Moslem population can read and write, more than 10 per cent of the Copts can do so. The Copts in the cities are clever merchants and the number of extremely wealthy Coptic families has considerably increased. The Egyptian Protestants are largely persons who have abandoned the Church of the Copts, but there is no such chasm between them as between Protestantism and Romanism. Protestants feel a sense of historical relationship to the ancient church, desire its reformation, contribute to its schools and church construction, attend its congresses. American missionaries are invited repeatedly to speak in Coptic churches. This has gone so far that the solemn ritualistic services on Good Friday have been suspended, and Mr. Reed, a Presbyterian clergyman, invited in to give an exposition of the Scriptures. Great numbers of Coptic laymen and schoolteachers and some Coptic priests have been educated in American Presbyterian schools and cherish the friendliest feelings for the evangelical church.

There is, further, a distinct movement of reformation in the ancient church of Egypt—an advancing use of the Arabic colloquial in place of the unintelligible Coptic, an increasing use of the Scriptures in the services, more preaching and Bible exposition, growth of schools for girls, and other work for women. The development of Sunday schools in the Coptic churches is proposed as the most promising way of transforming it in an evangelical sense. There could hardly be a more certain guarantee of a Reformed Church of Egypt than a widespread movement of this type.

"The Life was the Light of Men." An English Presbyterian Mission report affirms that the lives of Chinese Christians are a continual powerful attraction towards the Christian faith.

"Here a Christian girl, married into a heathen family, wins most of her new relatives to Christ by her patience and gentleness in the face of continual attempts to force her into idolatry. Here a woman is drawn to the church by the observation that Christian boys and girls, passing her house day by day schoolward, never use the foul words which garnish the conversation of children from heathen homes. 'Give my girl a Christian character, but don't make her a Christian' is a common request of a mother bringing her daughter to the mission school.

"The heathen folk in our mission district readily acknowledge that Christians are free from vice, do not meet abuse with angry passion, have 'clean mouths.' A frequent and effective challenge to a heathen audience is: 'You know him (some Christian of the place). You remember what he was. You know what he has become. It is the doctrine which has wrought this change; is it good?'

"Judged by the standard of Christian liberality our Christians do not need to be ashamed. The average annual giving for church purposes and domestic missions by each Christian head of a household is at least a month's wages, and given for the most part out of deep poverty. There is scarcely a single member of our native congregations whose Christian profession has not brought on him or her the fire of persecution, loss of land or destruction of crops, physical violence, enforced exile, trumped up accusation and unrighteous judgments in police courts. And the communion rolls of the church have inscribed on them the names of those who have 'resisted unto blood.'

"The esteem for Christians is, however, growing. All over the land pastors and elders have been invited to assist in the maintaining of order in the recent transition time. There are Christians in the provincial and national assemblies. At the recent election of the Fukien Provincial Assembly, out of 9000 voters on the electoral roll only 2000 went to the polls—the majority of them Christian men. Next day the local newspaper praised Amoy Christians for their intelligent and patriotic interest in public affairs."

"He took little children and blessed them." The photograph below is of morning prayers at the Canadian Methodist orphanage in Shizuoka, Japan. Many of these children have a history behind them, long in bitter experience if not in years. A certain visitor at the orphanage remarked, when he saw little Bunkichi Okumura: "My! but that baby's face looks as if it belonged to a man of

By courtesy of The Missionary Bulletin.

Morning Prayers at the Canadian Methodist Orphanage, Shizuoka, Japan.

BUNKICHI OKUMURA.

fifty!" When Bunkichi was six months old his mother ran away, leaving child and husband. The baby was turned over to relatives who tied him up with a rope outside the house when they went to work, as if he were a dog. Sometimes he was left all day this way, without food. Passed on to other relatives his emaciated body was stripped of clothing, and whenever he dared to cry, his mouth was bound. Now he is well fed and vigorous and with the making of a good man. Another of the orphans, a little girl, was born in Shizuoka prison, where her mother, a hotel maid, was incarcerated for having set fire to her betrayer's house. The child now leads the kindergarten. Other girls have been rescued from the keepers of *geisha* houses. Some are children of poor Christians,—in certain cases, of pastors. There are from ten to fifteen children in each of the orphanage cottages. Forty dollars a month will care for a cottage with its inmates; $3.50 a month for a single child.

Brief Mission Notes. A movement of importance is reported from the Sudan. Two years ago a whole tribe (the Yegbas), with their king at their head, abandoned idolatry. They have built their own churches, and, according to the British officials, an extraordinary change has taken place in the life of the people. This tribe is located in Northern Nigeria and has been brought to the Truth through the instrumentality of the **Sudan Interior Mission.**

The British government in the Sudan stands, as far as religious toleration is concerned, at the stage of enlightenment of the Old John Company in the India of Warren Hastings' time. It **grants**

amplest freedom to Moslem propaganda, but blocks Christian missions in many ways. The Mohammedans interpret this as a result of fear—probably rightly. They cannot understand why Christian officials should bind the hands of Christian missionaries while giving free play to Moslem expansion. At Doleib Hill the English government has closed the trading stores of the American Presbyterian mission which was prized most highly by the missionaries as a mission agency and by the people as a convenience. From 50 to 100 natives were accustomed to congregate there every day for the purpose of buying and selling—often coming from long distances.

Anatolia College, an American Board Institution at Marsovan, in Asia Minor, is ministering not only to Armenians and Turks; more than sixty Russians are enrolled at present in its various classes. They are splendid young men. This development may have important results in the near future.

Mr. Takle reports in the *Moslem World* that, in the Nadia district, Bengal, there is a Christian community, at least 5000 of whom are either converts or descendants of **converts from the Mohammedan faith.**

Owing to the hostility evinced by the educated Brahmins of late years toward the British government in India, there has been a marked tendency to **replace Brahmins in high official positions with Christians of equal education,** but of lower caste. The native Christian community at the time of the Mutiny constituted a valuable asset for the British garrison. It would be of a thousand-fold that value at the present time and the government does well in taking it into its favor as it is doing.

Mr. D. C. Churchill of the American Deccan Institute—a Christian Industrial School in India on Hampton lines—has been experimenting for eleven years on an **improved hand loom for the use of the masses of Hindustan.** The government has subsidized his invention to the

By courtesy of The Missionary Herald.

ANATOLIA COLLEGE, MARSOVAN.

By courtesy of The Missionary Herald.

AMERICAN DECCAN INSTITUTE AT AHMEDNAGAR, INDIA.

extent of about $9000. This loom now produces in the hands of one of his schoolboys, in less than eight hours, forty yards of *"dongre"*—coarse cotton cloth, suitable for towelling. An expert produces far more. Hand weaving is increasing, rather than diminishing, in India. Next to agriculture it is the chief Indian employment. The new loom will not only give far more profitable work to weavers, but it will employ large numbers of carpenters, smiths, and mechanics in its manufacture. The Deccan Institute trains these artisans.

It is highly appropriate for this centennial year that the Baptist Mission Press at Rangoon should be publishing a **new edition of Dr. Judson's Burmese Dictionary,** enlarged by the late R. C. Stevenson, a government official. Dr. Evelyth of the Baptist Mission is responsible for the final revision. This press has grown to the point that its annual gross business amounts to $140,000. Its last report showed the publication of seventy-six titles during the year, forty-nine of which were religious literature and twenty school books. The languages used are Burmese, Karen, Talain, Kachin, Taungthu and English.

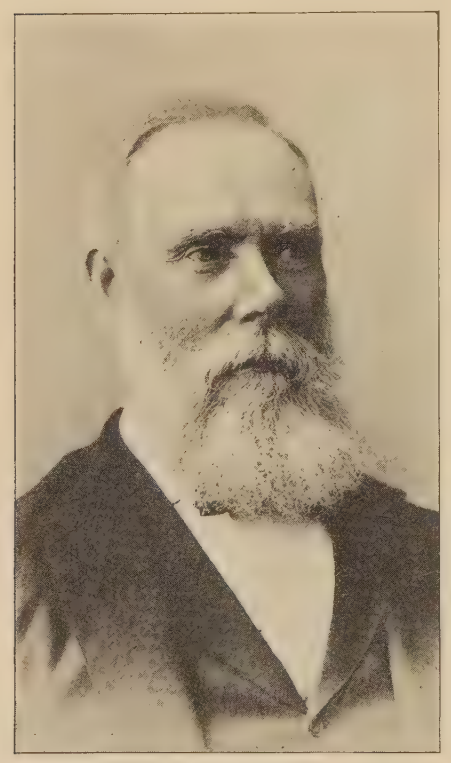
More than **3000 of the Laos** in Northern Siam became Christians in 1913.

Mr. Murray, a Presbyterian missionary in Singapore, has been visiting the rubber, tobacco and sugar estates and the tin mines **in the Federated Malay States and in Sumatra,** in the interest of the religious welfare of the large number of young Scotchmen employed in these places. Mr. Anderson of the British Rubber Estates in Sumatra, put into Mr. Murray's hand a list of seventy young Scots, widely scattered, and visited them with him in his motor car. At the Tanjong Kassa Estate there was a service of twelve men "speaking the broadest accent of Scotland"; at Medan the service was arranged for twenty more, and so on. The motor car proves of great service in quickly bringing the visiting chaplain from estate to estate in Sumatra.

The American Board is going, after all, to take up with **the Government of Shansi's extraordinary educational offer.** This was, it will be recalled, to turn over the control of the village schools of eight counties of the province, together with the government high school at Fenchow—in other words a school system serving 4,000,000 people—to the Board for supervision. Full freedom for the teaching of the Bible and Christianity is to be allowed. The cost of this enterprise to the mission will be $10,000 for the first year and $4000 for

each subsequent year. Mr. Pye of Fenchow states that the leading officials and gentry of the district are behind the offer. They realize that because of graft, ignorance, and general inefficiency, Chinese heathen teachers are unable to manage the schools. Hence the appeal to the mission. All who wish to aid in at least the initial financing of this epoch-making opening should send to the American Board, Congregational Building, Boston. It will be remembered that 159 missionaries were massacred in this province in 1900.

It is said of **the late Dr. J. G. Kerr,** of the Presbyterian Mission Hospital in Canton, that his practice was the most extensive of any physician of his generation, having included 750,000 out-patients, 40,000 in-patients and 50,000 surgical operations. He trained 150 Chinese men and women in Western medicine and translated more than a score of medical works into Chinese. A Cantonese Chinaman when asked why all the Chinese loved Dr. Kerr, replied: "Because Dr. Kerr loved all the Chinese."



DR. J. G. KERR.

The Japanese who have emigrated to Korea have established Y. M. C. A.'s at Fusan, Taikyu, Seoul, Chemulpo, Peng Yang and New Wiju. The Japanese Association at Seoul has nearly 400 members. In its night school eighty young men are studying Korean and English. The Association has raised 7000 *yen* towards its own building. Conversions are frequent. The Railway Association of Korea has enrolled 3000 members out of a little more than 6000 employees. The Korean and Japanese secretaries are united in Christian fellowship. Each month they hold a joint prayer meeting.

A meeting of 300 representative Japanese citizens was called in the latter part of 1913, at the Seiyoken, Tokyo, to consider the religious needs of Japan in their relation to general education and public morality. Only four foreigners were invited to be present. The **failure of purely secular education to develop high standards of morality** was acknowledged. Though the meeting was not distinctively Christian, it was nevertheless profoundly serious. There was general agreement that steps must be taken to check present evil tendencies.

The Baptist churches in the Liu Chiu islands have now a membership of 700, which means a considerably larger Christian community. This represents purely **Japanese evangelism,** there being no resident foreign missionary. At Shuri, sixty-eight were baptized into the church in 1912. The local pastor is a native evangelist, formerly in government service, who received some years ago 2000 *yen* ($1000) as a pension. He invested it all in land and in the construction of the chapel which the Shuri Church uses. Mr. Thompson of Kobe writes:

"It was certainly encouraging to us, as we traveled along one of the main roads on the island, to have the pastor point out to us villages, some with sixty Christians, some with forty, and not a village for many miles without church members, all helping to spread the Gospel."

FROM DR. ALBERT SCHWEITZER'S DAYBOOK.

The famous scholar Dr. Schweitzer, who has left behind him German culture, German criticism, German universities, and a noteworthy career to engage in the humblest medical relief work at a remote station on the French Congo, is publishing his impressions of his new life in the monthly organ of the *Société des Missions Evangéliques de Paris*. This case is so unique that many will be interested to follow it from time to time, and with this in view we shall make occasional extracts for our readers.

There are, we believe, liberal missionaries in Japan who engage in the task of enlightening the pastors of Japanese Christian churches with proselytizing literature. A bitter parody, indeed, on the missionary life! Dr. Schweitzer is, we take it, a man of different metal and different mold. As far as we know, this is the first instance of a liberal theologian undertaking a genuinely self-sacrificing life on the foreign field.

In his journal Dr. Schweitzer draws a distressing picture of the human suffering he has gone to relieve.

"In summing up the experiences of two and a half months I can emphasize strongly that a physician is much needed here, that natives come from more than 150 kilometers to consult him and that he can do much good with very slender outfit.

"The misery is great. 'With us everybody is sick,' said a young man to me the other day. 'This country devours its inhabitants,' remarked an old chief. He could have added, since the advent of the whites. For it is the diseases which these have brought and the alcohol with which they inundate the country, that ruin the population. Even leprosy and the 'jigger' are imports. The latter was unknown in Africa before 1872. On an average I treat thirty to forty cases a day. Sometimes the number reaches sixty.

"There are many ulcers caused by 'jiggers.' This is a sort of louse, the female of which burrows under the skin at the extremity of the foot and deposits her eggs. I have counted sixty of these ulcers on a boy's foot and the holes infected with mud. The ulcers of leprosy are equally numerous. To stop suppuration the native puts a kind of pulverized bark on the sores which, with the secretions, forms à kind of solid paste. Naturally the ulcer grows worse.

"Malarial fever with its *sequelæ*—dilation of the liver and rheumatic suffering—is met with very frequently among the sick. Sometimes a few grains of quinine will, in a week, bring such alterations that I can hardly recognize the patient.

"Sleeping sickness makes rapid progress. I have seen a whole series of cases. It occurs usually among workmen who have been spending some months cutting down trees on the edges of lakes. On returning to their villages they infect others. What will be the end of it all in ten years?

"It is difficult to give any idea of the suffering which sleeping sickness causes at the end of the first and during the second stage. 'For months,' said a man of Herculean build to me, 'I did nothing but weep every night.' Some sick are taken with a kind of mania and try to kill and burn. The salicylate of soda, bromides, and other sedatives can give much relief. Already I have received harrowing expressions of gratitude.

"Cases of leprosy I see daily. I treat them with ointment and oil of chaulmoogra. But there is no actual cure. The natives have such a fear of this malady that they often come from great distances to consult me concerning a small red spot. Unhappily, in most cases there is good ground for apprehension.

"The number of heart and lung sicknesses continually astonishes me. Cases in which these organs are nearly normal are the exception. The lungs suffer especially from bronchites and pneumonias which the natives take every year at the beginning of the dry season. These June nights are a trifle cool, and the natives, without covering, shiver in their houses. I can bear testimony to the fact that alcohol reduces in a frightful fashion the natives' resistance to sickness. If the sale of this drink is not soon prohibited the fate of the population is certain. It will disappear.

"Elephantiasis is very common. I have a half dozen cases every day. At times the feet and legs of the natives have assumed such a size that they can hardly lift them.

"In this enumeration let us not forget *la gale*. This causes much suffering to the blacks. I talk with those who have not slept for weeks because of the itching caused by this parasite. The treatment is very simple. We send patients to bathe with soap in the river. Then they are smeared with sulphur ointment which I prepare with palm oil in old sardine boxes. The success is surprising. The itchings stop on the third day.

"I wish those contributing to the work could see on Mondays and Thursdays, the days for bandaging, the happy figures of

natives going down hill with feet and hands well done up. Or that they could decipher the gestures with which a woman, suffering from cardiac troubles, described, after having been treated with digitalis, how the heart had ceased to 'beat strongly' because 'the worm' had been driven by the medicine downward into the great toe.

"In the opinion of my patients all sicknesses, if not attributable to evil spirits, come from 'the worm.' When asked to narrate the history of their affection they dilate upon the doings of 'the worm' and describe, in animated recital, all its migrations. From the legs it goes to the head; thence passes into the heart and lungs; finally to take its place in the stomach—its favorite abode. I administer laudanum. The next day, my patient, his face shining with delight, tells me that he has slept well thanks to the medicine which has chased 'the worm' from the stomach. 'But,' adds he, 'it has taken refuge in the head. I feel it gnawing my brain. Give me another drink quickly to expel it thence.'"

Dr. Schweitzer bears repeated witness to the ravages which traders have brought about in the enterprise of making Africa the "cesspool for European spirits."

"When I came to the country fifteen years ago," said a merchant to him on the way up, "the banks of the river were adorned with large and numerous villages."

"I asked the reason for the change. He shrugged his shoulders. 'It's alcohol, always alcohol. On pay days you can see the population of a whole village, men, women and children, dead drunk in front of their houses. They no longer till their farms, but cut trees in order to procure the fatal drink. I have journeyed over a large part of Africa and can assure you that alcohol is the worst enemy of all the colonies.'"

Mention has been made of the fact that Dr. Schweitzer is a Bach connoisseur of distinction. We notice that, with his baggage and medical supplies, a piano was landed from the little river steamer on his arrival.

"Hardly had we time to unpack our necessary things," he writes, "than night, which here begins at quarter after six, arrived. The bell called the children to the station to evening prayers. Myriads of crickets began their symphony and accompanied the singing. Seated on my trunk I listened to this marvelous music. The beautiful songs of the boatmen also filled me with delight. M. Cristol tells me that these are so old that the natives themselves no longer understand the words."

NORTHFIELD SILHOUETTES.

IV.

The following story of a Mount Hermon boy has been sent us by Rev. Charles Newton Ransom, a missionary under the A. B. C. F. M. in Africa:

Twenty-three years ago in October we landed in Natal, South Africa. The day after reaching Durban we went to our American Zulu Mission station of Inanda. One of the first sights which attracted our attention was that of a bright-eyed little Zulu, cutting grass with a sickle. "Who is he?" we asked. "X." "What is he working for?" "To earn a Bible." "How much does he get?" "A penny (English) an hour." "How many hours will he have to work?" "Seventy-two." "Well!" I prophesied, "any boy who appreciates that grand old Book enough to sweat away seventy-two hours in order to call one his own is sure to hew his way through the world with success."

But my expectation did not rise to the reality. He got what he could in the Station school—in the boarding school, Amanzimtoti Seminary—and he learned photography and a good many little extras. He was not satisfied. He earned his passage to Cape Town, nearly a thousand miles away; thence to England, then across the North Atlantic to the land of his missionaries. He sought the source.

He went to Mount Hermon and finished his course with credit. Friends were found to give financial help. Dr. Wilder asked his teachers whether they favored him because he was a foreigner. They said, "No, he is treated as the rest, and fairly earns what credit he receives."

He went then to Columbia University and graduated with high honor. President Butler gave him a letter to one of the colleges at Oxford University, and he became the path-breaker of his nation in that ancient seat of learning. He studied law three years. I was interested in talking with an Oxford don who kept close watch of his career.

His motto from the start seemed to be "Thorough." So after these three years he crossed the Channel to Holland to study Dutch law, as this prevails in South African practice.

Then he returned to Natal, and was advised to go to the Transvaal to pass his legal examination. With the stiff race prejudice existing in South Africa you can imagine the quality of the examination to which he was subjected. He passed successfully and now is practicing as a barrister at law, in one of the largest cities of South Africa.

He is one of the most influential men in the remarkable South African Parliament of Native Tribes—a Parliament consisting of natives only, which is struggling by peaceful and legal weapons to defend the rights of the black people and to break down some of the barriers to the development and establishment of a free people.

Such a life, seeing so much not only of the good, but of the evil, of civilization, with a position between the blackness of heathenism and the bitter prejudices of a white civilization, is bound to be subjected to the fiercest temptation. We missionaries feel no slight anxiety for him and those equally ambitious. But think of the capacity of the Zulu (for X's parents were born and brought up in heathenism!) and pray that God will give him a spiritual discipline, commensurate with the intellectual, and make him a worthy leader among a great people.

"THE HOPE OF GLORY."*

Rev. J. D. Jones, M. A., B. D.

"Christ in you, the hope of glory." Col. i. 27.

There are two things the mere thought of which always stirred Paul to rapture and praise. The first was the thought of the grace of God to the Gentiles—the remembrance of the length and breadth and height and depth of that wondrous love which overleaped the limits of Israel (within which some people would have fain confined it) and lavished itself, irrespective of race or color or tongue, upon the wide world. And the second thing was the honor that had been placed upon him when he was called to be a herald and preacher of this "wide-embracing, wondrous love." Paul was always "lost in wonder, love and praise" when he thought that to him who was "less than the least of all saints" was the grace given of preaching "among the Gentiles the unsearchable riches of Christ."

Both these subjects of praise are present in this exultant paragraph. The thought of the wonder and wealth of God's salvation is here; and the thought of his own high privilege in being a herald of that great salvation is also here. But it is the thought of the wonder of God's salvation, the glory of the Gospel itself, that predominates in these triumphant verses. And the glory of the Gospel, for the Apostle, centers in its freeness, its breadth, its universality. Paul speaks of this as a "mystery." Now the word "mystery" in Paul's use of it always means "a truth which was hidden, but now is revealed." No doubt the word was suggested to the Apostle by the "mysteries" connected with Greek religions. But the pagan use of the word and the Pauline use are related to each other, not by way of similarity, but rather by way of contrast. The Greek mysteries were revealed only unto the initiated and were kept strictly secret from the multitude. Paul's "mystery" was revealed to all; it was an open secret.

Now the freeness, the universality of the love of God was a "mystery." For ages and generations the truth about it had been hidden. Men imagined that God's love was narrow, partial, limited in its scope. They imagined that God had His favorites; that the Jews were His chosen and peculiar people, and that all the rest were excommunicate and outcast. But in Christ the truth about God's love became known. The hidden truth became a revealed truth; the age-long secret became an open secret. And the truth was this, that God loved *all,* that Christ had died for *all,* and that the kingdom of heaven was open to *all.*

Before Christ came the kingdom of God was supposed to be the exclusive possession of the descendants of Abraham. To them and them alone belonged the covenant and the glory and the promises. The kingdom was interpreted as a narrow and parochial affair. But after Christ came

*Delivered at the Northfield General Conference of Christian Workers, August, 1913.

it was revealed that admission into the kingdom and participation in the favor and blessing of God depended not upon birth or blood, but on the presence of Christ in the heart. And as Christ was willing to enter any heart that was opened to Him, it meant that all the blessings and glories brought by the love of God were open to everyone the wide world through, on precisely equal terms. That was the "mystery" which Paul had been specially commissioned to proclaim. That was the "open secret" which it was his special business to announce. He is filled with rapture as he thinks of the wealth of glory for the Gentile world which is implied in this truth: "Christ in you, the hope of glory."

Now it is about "the hope of glory" which the Apostle here refers to, and the means by which it is realized, that I want to speak with you for a few minutes.

I. The Hope of Glory. The Apostle writes the words with a certain suggestion of triumph. So long as all the privileges and prerogatives of the kingdom were supposed to be confined to Abraham's seed, so long all "hope of glory" had been denied the Gentiles. But now that it had been revealed that they were dependent, not on any external or physical condition, but upon a spiritual condition which every one could fulfill, viz., the reception of Christ into the heart, the Gentile too could cherish "the hope of glory."

But suppose, instead of talking about a "hope of glory" open to the Gentiles—all of which sounds a little remote and unreal—I talk about a "hope of glory" open to you and me. For strip this passage of its local and temporal coloring, and that is really the truth it is teaching—"the hope of glory" is open to everyone the world through on the same conditions. It is open to every one of us. The humblest, most insignificant, lowliest person in this auditorium has set before him "the hope of glory."

"Glory"? That is not a thing many of us dream about. Glory is something which can only come to the man who is greatly gifted. The man who is conscious of great gifts of government and rule may dream of glory. He may dream of the time when he shall occupy some place conspicuous in the public eye, and when his name shall be greeted with a people's applause. The man who is dowered with literary genius may dream of glory. The soldier and sailor hear of war and dream of glory. Battle gives them a chance of winning it. But glory does not seem to be very much in our line, is not likely to fall to our lot. Titles, ribbons, honor, a nation's applause, an undying fame—these things do not even come within the line of vision of most of us. We are just plain, average, commonplace people. We have our circle of friends and dear ones whom we love and who love us. But we fill no great niche; we occupy no great place. We are not known outside the limits of our towns; we are not even great and famous in our towns. And when we die we shall leave no great gap, and in fifty years our names will have practically dropped out of remembrance. "Glory" in the everyday acceptation of the word is certainly not for us.

And yet, here is the Apostle saying that before every one of us, even the least of us, there is set "the hope of glory"—and the words of this old Book stand sure. But it is obvious it is not of what the world calls "glory" that he is thinking. What kind of glory is it that he has in his mind? What is the glory which every Christian, even the humblest, may hope to win?

1. I answer first, it is the *glory of character.* It is the glory of a simple but genuine goodness. And there is no glory in the world to be compared to this. My brethren, we want above everything else in these days to be delivered from the worship of the trashy and the tawdry and the cheap and the trivial. "We live by admiration," Wordsworth says—and it is simply and literally true. Our admirations determine to a very large extent the kind of lives we live. If we are to live well and nobly we must learn to admire the best things. And the reason why the lives of such multitudes of people are so poor and paltry is that they are the victims of misplaced admiration.

We hear a great deal in these days about "valuation"—land valuation, for instance. I am not here to pronounce upon the wisdom or unwisdom of land valua-

tion. But this I know: that in the interests of our moral life there is nothing we want more than a re-valuation of our ideas and ideals. Take this very word *glory*. It stands in sore need of re-valuation. It is like a coin that has been long out of the mint and which by much use has lost weight. In our popular speech it has become cheapened and debased. When we hear the word mentioned we at once think of rank and title and place and wealth. But these are the mere trappings of the man and not the man himself. They are external to him; they are temporal and accidental. They are his "clothes," so to speak. And unless we are to subscribe to the foolish and vulgar worship of mere dress we can never agree that a man's glory consists in these purely external things. A man's real glory depends, not upon what he *has,* but upon what he *is;* not upon his *possessions,* but his *character.* Simple goodness is the finest greatness.

The glory of character is the only glory that is really *permanent.* Any glory that depends upon external things is, in its very nature, uncertain, fickle, transitory. Wealth confers a certain kind of glory, but wealth is almost as hard to keep as it is to make. It is one of the tragic commonplaces of life to find the rich man of yesterday the pauper of to-day. Fame confers a certain kind of glory, but fame is a "fickle jade." The "lion" of one season is often forgotten and neglected the next. The "best seller" of the season is, half a dozen years later perhaps, a drug on the market. It constantly happens that new kings arise which know not Joseph, and the great man of one year is neglected and out of mind the next. Title confers a certain kind of glory. And titles, as a rule, last for life. But even titles do not last forever. Death strips a man of them all. Is it not at the funerals of the Emperors of Austria that the herald recites over the coffin all the titles and honors of the dead monarch—and they make a most imposing catalogue!—and then when the herald has ceased, the solemn voice of the priest says: *"Sic transit gloria mundi"?* The "glory" that depends upon externals is uncertain and temporary. But the "glory" of goodness is permanent. It is independent of the fickle favor of the crowd. It is above the reach of any changes of fortune. It is beyond the reach even of the cold hands of death. Health, wealth, fame, title, all may go—but *character* man keeps forever. "The righteous shall be in everlasting remembrance."

And the glory of character is not only permanent, but intrinsically and essentially it is *a fairer and nobler glory than any other.* I know that wealth and cleverness and title enable men to cut a great dash in their day. I know that the man of character does not seem to enjoy the same consideration as the peer or the millionaire. Nevertheless, it remains true that there is no glory to compare to the glory of goodness, and this truth the testimony of the human heart—the universal human heart—ratifies and confirms.

I noticed some time ago that the Bishop of London said in a sermon that if ten people were asked which they would prefer to be known as, good and holy people or attractive and agreeable people, nine of the ten would choose to be known as attractive and agreeable. The Bishop may know human nature better than I do, but from my soul I believe he is wrong. I believe that in their heart of hearts people recognize the incomparable glory of goodness and holiness and earnestly desiderate it for themselves. If they chose to be known as attractive and agreeable rather than as holy, if they chose social charm rather than goodness, they would do so knowing well that they were deliberately choosing the baser part.

The real judgment of mankind is to be discovered in the verdicts of history. When men are actually in the presence of the splendor and magnificence which accompany wealth and rank they are apt to be a little overcome by them and as a result their judgment gets a bit distorted. But when the splendor and magnificence of outward state are removed and men look back across the vista of the years, they judge truly. And here is the significant thing: the names that are enshrined in the love and affection of mankind, the names that live in men's hearts, the names they will never let die, the names which they quote as the glory and crown of their race, are not the names of the wealthy and the titled, of princes and of

millionaires, but of the pure and the loving and the holy and the good.

We see all this illustrated in the story of the man whose centenary we celebrated a few years ago. David Livingstone came from the ranks of the honest poor. He cut no sort of a figure as compared to the rich and the titled folk of fifty or sixty years ago. But England has forgotten all about these rich and splendid people of half a century ago. But it will never forget this son of a Scotch tea-seller who began his career in a cotton mill and ended it in the wilds of Africa. He was great with another and finer sort of greatness than that of rank or title; his was the supreme and unrivalled greatness of goodness. David Livingstone was a great saint, and that is the verdict which history has pronounced all down the centuries.

Go back to the eighteenth century and it puts the crown, not on the head of any of the politicians and monarchs of that age, but on the head of John Wesley, the great evangelist. Go back to the seventeenth century and it places the crown, not on the head of Judge Jeffreys or the Merry Monarch (so-called), but on the head of Richard Baxter and John Bunyan, whom the judge and the monarch joined to persecute. Go back to the thirteenth century and out of that century it crowns none of those splendid princes and dukes who flash across the pages of Italian history, but that bare-footed, brown-robed man who made poverty his bride, Francis of Assisi. Go back nineteen centuries and the man to whom the world does homage is not Herod or Pilate or even Cæsar, but Jesus. Jesus had none of the trappings and circumstance of rank. He had none of the pomp of power. He was a carpenter. He wore a peasant's seamless robe. He had "not where to lay his head." But He was "holy, harmless, undefiled, separate from sinners." He "did no sin, neither was guile found in his mouth." He "went about doing good." He was perfectly, absolutely, entirely holy. He was the King of saints. And the world gives Him an unchallenged place. He is "the chiefest among ten thousand" and the "altogether lovely," and to Him all men pay lowly homage and worship. The world's best is the world's first.

There is no glory to compare with the glory of goodness. That is the verdict of history, and in our heart we acknowledge its truth. And that finest and noblest "glory" is open to everyone of us. We may not be clever or brilliant, we may not win wealth or fame, but we may all of us be good. That is the one glory to desiderate. We have won the real prize of living when men say of us as they said of Stephen in the early days: "He was a good man, and full of the Holy Ghost."

2. But that does not exhaust the meaning of the "glory" of which Paul speaks in my text. The glory of character is a present possession, but I think Paul has the future as well as the present in his mind in this verse. He is thinking of the public proclamation of the good and the pure as the children of God when the mists of earth and of time have all cleared away. He is thinking of the "Welcome" and "Well done" of God. He is thinking of that gracious invitation: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." That is what heaven brings to the holy and the good—the *crown of glory*.

My brethren, in the long run, the only glory worth having is the glory which God acknowledges. I am not saying it is not a proud moment when a king pins an order to the breast of a public servant or bids him rise "Sir Knight" because of some conspicuous service rendered to the country or the empire. But I will tell you what will be our infinitely prouder moment—when Christ shall confess our names before His Father and His holy angels, when He shall announce us before all the assembled hosts of heaven as His friends, His faithful soldiers, His brothers! "That will be glory indeed." And that glory goes not necessarily to earthly rank or fame, but to simple goodness.

The splendor of earthly wealth or title is like the flash of the shooting star lighting up the sky for a moment and then vanishing into darkness and invisibility. But the glory of the good is like the settled radiance of those planets which have been shedding their light upon this world of ours for countless ages. The righteous shall shine like "the stars for ever and

ever." That is "the hope of glory" which the Apostle declares, with great exultation of spirit, to be open to all. A holy character may be our possession *now,* and all the glories of the heavenly state shall be ours hereafter.

I am not surprised that the Apostle was stirred to rapture at the thought that this blessed hope was open to the Gentiles—to the very least of them. I feel the stirring of the same kind of rapture when I try to realize that you and I, however lowly our station and humble our place, may become "fellow-citizens with the saints, and of the household of God."

II. The Indwelling Christ. But on what conditions may this "glory" be won? How can the mighty hope become ours? My verse supplies the answer, and to that answer I turn for a few minutes as I close. This is the open secret, the "mystery," which it was the Apostle's business to proclaim: "Christ in you, the hope of glory."

My brethren, on some aspects of it, it seems so easy to be good. As a matter of fact, there is nothing in the world harder. It is infinitely easier to win a title or to make a fortune than to be good. Men have succeeded in these tasks, but no one in his own strength has succeeded in being good. "There is none that doeth good, no, not one." And this was the kind of impasse in which men found themselves. They had an instinct that goodness was the way to real glory—and yet they could not be good. Strive as they might, they failed. It was to a world baffled in its efforts to be good that Paul proclaimed his "mystery," his "revealed secret." "Eureka!" he cried, "I have found the secret: 'Christ in you, is the hope of glory!'"

And when Paul said that, he was simply putting his own experience into speech. He had been himself one of those who had vainly striven to make themselves good. The story of his failure is told for us in that tragic seventh of Romans. But on the way to Damascus one day he had met with Christ and had received Christ into his heart. From that time on he and Christ had been so closely joined that he could say: "I live, yet not I, but Christ liveth in me." And his own experience of Christ had revealed to Paul the long-hidden secret. The indwelling Christ was the secret of power and victory. In the strength of that indwelling Christ things became possible, which were impossible before. "I can do all things," he said, "through Christ which strengtheneth me." The way to victory over self and sin and to the attainment of a holy character and to the glory which a holy character brings became plain and open to Paul in Christ. And this is the open secret, which he discovered first of all for himself, and now proclaims to the world: "Christ in you, the hope of glory."

"Christ in you!" You notice what the Apostle says: "In *you!*" Not a Christ in the Bible merely, not a Christ of the Church, not a Christ Who is simply a figure on the pages of history, but a Christ Who lives and moves and has His being in the heart. Not a Christ Who is external to us as a Teacher and Example, but a Christ Who is within us as a Dynamic and a Life! No other Christ than this will become "the hope of glory" to us. A Christ outside of us, a Christ Who is an example and ideal, is not enough. It must be the living Christ within, strengthening us, inspiring us, enabling us.

I do not say a word in disparagement of the example of Christ. But to bid a weak and sinful man strive after the Master's perfection is to bid him do the impossible. To tell him, however, of a Christ Who will come and dwell in his very soul, Who will cleanse his sin-stained heart and strengthen his enfeebled will, is to hold out to him "the hope of glory." And that is the "open secret" which Paul here proclaims.

And when Jesus enters into a man's life and takes possession of his heart, the most amazing transfiguration becomes not only possible, but certain! Men who seemed the hopeless slaves of sin and vice win their way to victory and goodness and the glory of sainthood. Drink, lust, greed—all the foul things that bind men down, and hold them captive, are overcome through Him. The woman who was a sinner becomes a pattern of virtue. Zacchæus, the miser, becomes a philanthropist; Augustine, the rake, becomes a Christian preacher; Francis, the fop, becomes a

saint. In the strength of Christ these people and multitudes of others get the victory over sin and win their way to holiness of life. They achieve goodness, they make character, they gain soul, they make themselves meet for the "inheritance of saints in light." They—did I say? No! not *they,* but the Christ Who dwells within; "Christ in you, the hope of glory."

And just because Christ is willing to dwell in every heart and just because His is a power which knows no limit, I believe that glory—the glory of goodness now and the "crown of glory" at the finish—is possible for everyone. I preach "the hope of glory" to the most desperate and sunken. I preach limitless possibilities of exaltation to those who have fallen lowest.

The story says that Michelangelo in his walks through Rome used to watch the little beggar children in the midst of their squalor and dirt at play, and make sketches of their faces. In his paintings in the Sistine Chapel in the same city you see some beautiful angel faces, pure, tender, radiant, glorious. They are the faces of those poor, squalid children which the genius of the great painter transfigured into angel faces. But Christ can accomplish a yet mightier transfiguration. He can lift men and women out of their sin and shame; He can set them among princes and make them inherit a throne of glory. He can turn sinners into saints. We shall be "as the angels."

"Christ in you, the hope of glory." The hope of glory! "Glory! The glory of a cleansed soul! The glory of God's Well done!" My brethren, we all of us want it, we all of us perhaps hope for it. But this is the only way to make sure of it—to have Christ in you. So here again, I come back to the critical question: Have you opened your hearts and lives to Christ? He has often knocked at the door. Have you let Him in? My brethren, let the Lord in! Open your hearts and lives to Him! Say to Him:

> "Within our heart of hearts,
> In nearest nearness be."

Then what "glory" will be yours! For, "as many as received him, to them gave he the right to become children of God, even to them that believe on his name."

THE HOPE OF ITALY.

Rev. Francis E. Clark, D. D., LL. D.

The hope of Italy is no other than the hope of America, and of every other land—the open Bible in the language of the people. It is well known that the policy of the Church of Rome has been to keep the Bible from the common people. Its theory is that they would misinterpret it, and that unless it is expounded by authorized ecclesiastics in accordance with the teachings of the church, it will do more harm than good. "No moderate priced Roman Catholic edition of the Bible, we are told, or of the *complete* New Testament, is to be had in Italy. They will be sought for at Roman Catholic book depots in vain."

But while this is true, there are other agencies at work in the circulation of Bible literature. Chief among these is the great institution, the British and Foreign Bible Society, which, over the door of its depository in Rome, has a signboard, on which is written in great letters:

"SACRE SCRITTURE IN 400 LINGUE."

Many passers-by, we are told, stop to examine and to read the Scripture in the window. Priests and seminarists come in frequently to buy text-books—among others, students of the Pontifical Bible Institute, founded a few years ago by Leo X. During the past year almost 100,000 copies of Scripture, complete or in part, were circulated by this one organization. The Revision of Diodati's Italian Version—a version which is as famous as our King James' for the beauty and stateliness of the language—has been making steady progress. This version of the four Gospels and Acts is now on sale, while the Epistles will soon be ready.

A Farm Scene in Italy.

The shepherds are sometimes persuaded to buy copies of the Scriptures to take to their lonely homes on the Campagna or on the mountain sides.

It is an encouraging fact, too, that in some of the Italian schools extracts from the Bible are found in the reading books, authorized by the Commissioner of Education. While sectarian instruction is strictly debarred from these schools, the educational authorities of Italy feel that there is no literature comparable to the Bible for beauty and strength, and that from the literary standpoint alone, some extracts from the Bible should be included in their text-books.

It is also interesting to remember that some years ago, one of the great daily papers of Milan published the entire New Testament in cheap form, and that hundreds of thousands of copies of this edition were sold at the kiosks and book stalls all over Italy.

But valuable as is the work done by the bookstores and Bible depositories, the work of the colporteur, who has direct access to the homes and often to the hearts of the people, is by far the most important means of circulating the Word of God in Italy.

It was my privilege to be in Rome at the time of the last annual meeting of the British and Foreign Bible Society, or rather of its Italian Auxiliaries, and to learn something of the persistent, good-natured and effective methods of these colporteurs as related by Rev. R. O. Walker, the society's agent for Italy. Some of these incidents from the life of the colporteurs which have an intimate human interest, I will take the liberty of reproducing from Mr. Walker's address and report:

"Good morning, sir, here is a splendid book for you and your family," said Colporteur Baldi of Turin to a countryman at Villanova, as he showed him the Scriptures.

"Here in this countryside we read *wondrously little,*" was the cheery response.

"All the more need that the quality be of the *very best,*" was the ready rejoinder.

And the irrepressible colporteur went on to extol his Scriptures. Resource, breezy optimism, and an infinite patience that hopeth for *all* things, are excellent qualities in colportage; and in Baldi's case they won the day. The countryman purchased at last a copy of the Scriptures.

"We have no time to think of book-buying," exclaimed some shepherds at Pianella to Colporteur Pero of Como.

"No time!" Pero submitted how nice it would be to have the Gospels with them—to read up there in the silence of the hills. They would be kept from wearying and monotony by reading and thinking of the life of our blessed Lord. Pero read to them: "The LORD is my shepherd. . . . . He leadeth me, etc.," whereupon they bought two Gospels and the book of Psalms.

In a peasant's house at Fara d'Adda, Bergamo, a colporteur was asked whether he sold alarm clocks—"awakeners," as they are called in Italian.

"No," he replied, "but my books are excellent awakeners. Those who read them earnestly will be aroused out of spiritual torpor to an active, healthy Christian life."

The peasants decided they would have the Gospels of Luke and John.

A well-meaning Catholic lady at Brembate tried to convert Colporteur Pero from the error of his colportage ways by telling him in all good faith a tale of a Bible seller, like himself, whom one night the devil carried off, body and soul, in his clutches. The priest had told her so.

"So my books must be books the devil *does not like!*" exclaimed Colporteur Pero, "else he would never have snatched the Bible seller away!" The dear lady's embarrassment may be safely left to the imagination of the reader.

In a shed at San Biagio, near Modena, two carpenters were busy making a large wooden ladder. Colporteur Trabbia, after examining their work and lauding it, remarked, that he had a Book which spoke of a ladder immensely taller than the one they were now busy at. So saying, he opened one of his books and read the story of Jacob's vision at Bethel, and of the ladder which "reached unto heaven." The joiners were greatly charmed with the narrative, which was quite new to them, and after other passages were read, they gladly purchased Scriptures from the colporteur.

At Siena, Colporteur Pincione entered a forge and offered the Scriptures.

"Why not rather come here," snarled the smith "and learn a useful and *decent* trade?"

Iron and blacksmithing are highly necessary to the well-being of man, the colporteur admitted.

But, of course, he went on to show that man does not live by iron and bread alone. Bible colportage is necessary also. Gradually the smith's ire subsided. He was greatly struck by a number of our Lord's sayings, which were read aloud to him by our colporteur. They had something sublime about them, he said. He could see that they sprang from a warm heart of love. And so saying, he purchased a New Testament.

"Here comes this lank fellow, phantom-like, to seduce us into buying *La Bibbia*," remarked one of three gentlemen in a *café* in the Esquiline district of Rome:

"Good sir," continued he, "we are not folks who deal in *that* kind of reading. We love the good and wish well to all; but we have other more engrossing interests in life, and have really no time for your literature."

"I am glad," said the colporteur, "that the will to do good is present with you—and may there be more like you, possessed by altruistic sentiments!—but is it not true that the evil within us often defeats our best purposes? Why not, then, have in our possession the Scriptures, the fountain of the highest good, to reinforce our wills and fit us, in communion with Christ, for life's daily battle?"

One of the gentlemen manifested great interest and bought a Bible.

On a biting February day at Sessano in the Abruzzi, some 2500 feet above sea level, Colporteur Olivieri's teeth chattered with the intense cold.

"Who wants to buy the Gospel of Jesus Christ?" he cried.

But no one seemed to care for him or his books.

At last a face peered out of doors and the colporteur was welcomed in. They had bought, it turned out, on a former visit, a Gospel, which the priest had wanted them to destroy. But they would not. And now they gladly bought a New Testament with Psalms, and entertained the colporteur right royally.

In a Brindisi *café* one cold February morning, a number of people were sipping coffee, chatting, smoking, playing cards, and so on, when Colporteur Spedicati of Bari entered and offered his wares. Some politely thanked him; others, with a somewhat derisive smile, refused; and one intransigent gentleman, needlessly insolent, called for a waiter to come and turn the colporteur out! Spedicati, with a *sang-froid* equal to the emergency, quietly sat down and in the *rôle* of customer ordered a *café au lait*. He drank it leisurely, found opportunity to engage in conversation with people whose interest had been excited, and finally sold one or two books.

As Colporteur Piras was at work in the village of Pabillonis, in Sardinia, a young man saluted him with the words: *"Salve*

Maria!"—apparently expecting in reply the remainder of the Hail-Mary—"*Gratia plena, Dominus tecum, etc.*"

Piras stopped the young man and asked him if he knew what the phrase "*Salve Maria!*" meant.

"I should think I do," replied the young man. "It means that Mary saves us."

He had mistranslated the Latin *salve* to the Italian *salva.*

The colporteur seized the opportunity to speak of the Scriptures and of the one Saviour therein revealed to us for our salvation, and the young Sardinian bought, with lively interest, a New Testament with Psalms.

It is particularly encouraging to know that some of the most pronounced Christians and most earnest evangelists in Italy are those who have been in America, and have brought back to their own country, not only new economic ideas, better agricultural methods, and a wider outlook over the world, but a hearty love for Jesus Christ, and a desire to bring their fellow-countrymen to the knowledge of Him.

Several of the best colporteurs of the British and Foreign Bible Society have been in America and learned American ways—not the ways of the slum or of the sharp huckster, but the ways of the school and the Church. Waldensian pastors, Scotch Protestant ministers in Italy, Salvation Army captains, and workers in the Harbor Missions have told me the same thing, and many a bright spot among the hill towns of Italy, from a moral and religious standpoint, glows in a light which came across the sea with some emigrant, returning to his native village, with a moderate fortune, perhaps, but with something better than gold or silver which he is eager to impart to his fellow-countrymen.

Many, alas! return with only gold or silver, or perhaps with looser views of morality and religion, and, so far as I could learn, only those who had been really reached by the Gospel, in the many Italian churches and missions of America brought back to their own country anything that was spiritually uplifting. To learn to cook and to sew, to read, write and cipher, to keep a cleaner home and a cleaner face is doubtless important, but the thing that really uplifts society, either in America or in Italy is a religion that transforms the heart, and sends out its possessor to endeavor to transform other lives.

EDITOR'S CORRESPONDENCE.

London,
April 7, 1914.

Dear Moody:

I thought you would like just a brief line for the magazine about the terrible loss sustained in the dreadful accident with the ice and in the sinking of the *Southern Cross* with all hands. So many of the two hundred and fifty men lost were my personal friends, and chosen because of their sterling qualities to go as ice hunters. Naturally, they were the breadwinners of many homes along the coast where the women will now be almost destitute. It is a terrible gap anywhere—even in the large cities where the tide of humanity soon surges over; but in these little villages there is no one to give the widows and mothers—some hundred and fifty—counsel or employment, no one to see the suffering that will be entailed on the six hundred defenseless children, and if any of the generous folk who feel for their sisters in distress could look in at the homes and see what a little help at this time means, I am sure they would want to do something for them. It is possible sometimes to be overdone with sentimentality and to injure people by giving where they ought to be working. These people are in dire need and no message of love could reach them so much as a little help given now.

Your readers who helped so generously when the Institute was being built, I am sure will rejoice to know that it has been turned temporarily into a hospital to accommodate the injured and dying and their friends. God has greatly blessed that enterprise. It is self-supporting, and has been from the day it opened. What more pathetic testimony could be given to the need that was so long existent! It is a positive demonstration of the practical love that the following of Jesus Christ means, which no amount of intellectual message could convey. It is like your great work at Mount Hermon and Northfield—a standing protest to the fact, that no one can make any mistake about, that the Christ still goes about doing good, and we need no real criticism of texts to give us workers courage to go on advocating the following of Him Who still heals and saves both the body and the soul. . . . .

Sincerely yours ever,

WILFRED T. GRENFELL.

RECEIPTS FOR APRIL.

Central Africa. Dan Crawford's Work In:

7908	$ 4 00
7909	5 00
7911	20 00
7912	5 50
7913	5 00
7914	5 00
7915	5 00
7916	25 00
7917	1 00
7920	5 00
7921	20 00
7922	3 50
7925	5 00
7928	500 00
7929	5 00
7930	124 58
7931	115 00
7932	58 00
7933	1 00
7934	30 00
7935	2 00
7936	253 52
7937	25 00
7938	94 77
	$1317 87

India's Child Widows. Pandita Ramabai's Work Among:

7926	$ 10 00

Labrador. Dr. Grenfell's Work In:

7915	$ 5 00
7923	7 00
	$ 12 00

Record of Christian Work (Free Distribution):

7906	$ 5 00
7907	1 50
7910	1 00
7918	1 00
7919	1 00
7924	3 00
7927	1 58
	$ 14 08

Personalia.

Dr. Wardlaw Thompson, for many years secretary of the London Missionary Society, has been compelled to resign this post.

Rev. Tertius van Dyke has been called to the pastorate of Spring Street Church, New York City, vacant through the death of Rev. Roswell H. Bates last August.

The Board of Publication and Sabbath School Work has elected **Dr. John T. Faris** as editorial superintendent of Sunday school literature, in succession to the late Dr. J. R. Miller.

Rev. J. D. Jones, M. A., B. D., of Bournemouth, Eng., arrived in this country April 29. After spending a few days at Northfield, where the students in both Schools had the privilege of hearing him, Mr. Jones left for Vancouver, whence he sailed May 13, by *S. S. Niagara,* for Australia.

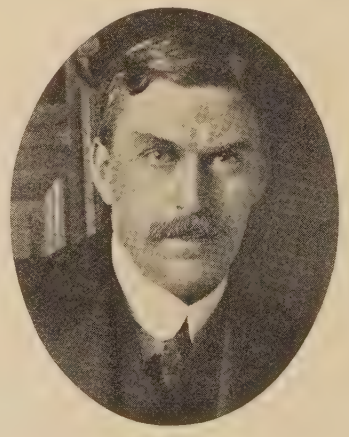
Rev. Francis E. Clark, D. D., LL. D., has been attending some important Christian Endeavor Conventions in France, Spain and England. The French National Convention was held at La Salle, in the heart of the Huguenot country. In Spain, Dr. Clark visited several of the important cities—Barcelona, Valencia, Madrid, etc. After visiting Paris, where a reception was given him by the Endeavorers of that city, Dr. Clark attends the British National Christian Endeavor Convention, in London, May 29-June 2, sailing almost immediately afterwards for home.

Mr. Dan Crawford, who is returning to Africa by way of Australia, will be a fellow passenger of Mr. Jones. In Melbourne Mr. Crawford is to meet his wife, who, during his visit to this country, has been bringing the needs of Central Africa before Great Britain. "Mrs. Crawford's addresses"—to quote the London *Christian*—"have been full of incidents illustrating the stately goings of the Lord God among the heathen. No words can exaggerate the impression made, and the high pitch of missionary enthusiasm wrought by the Holy Spirit, as she has described in simple and tender fashion incidents which, in the providence of God, have occurred in her own experience. . . . . We have received numerous testimonies from those who have been present at the meetings, that their hearts have been filled with praise to God for what He has wrought by the hands of His servants at Luanza. In one case, a gentleman, who had been engaged in personal soul-winning service for over fifty years, confessed to gratitude which, he says, words cannot express, for a new vision of the glory of mission work. Eternity alone will reveal the numbers of people in this country who, hearing of these wonderful works of God, are consecrating their talents, lives and all else to the Lord, because of what they have heard from the lips of His servants."

Obituary.

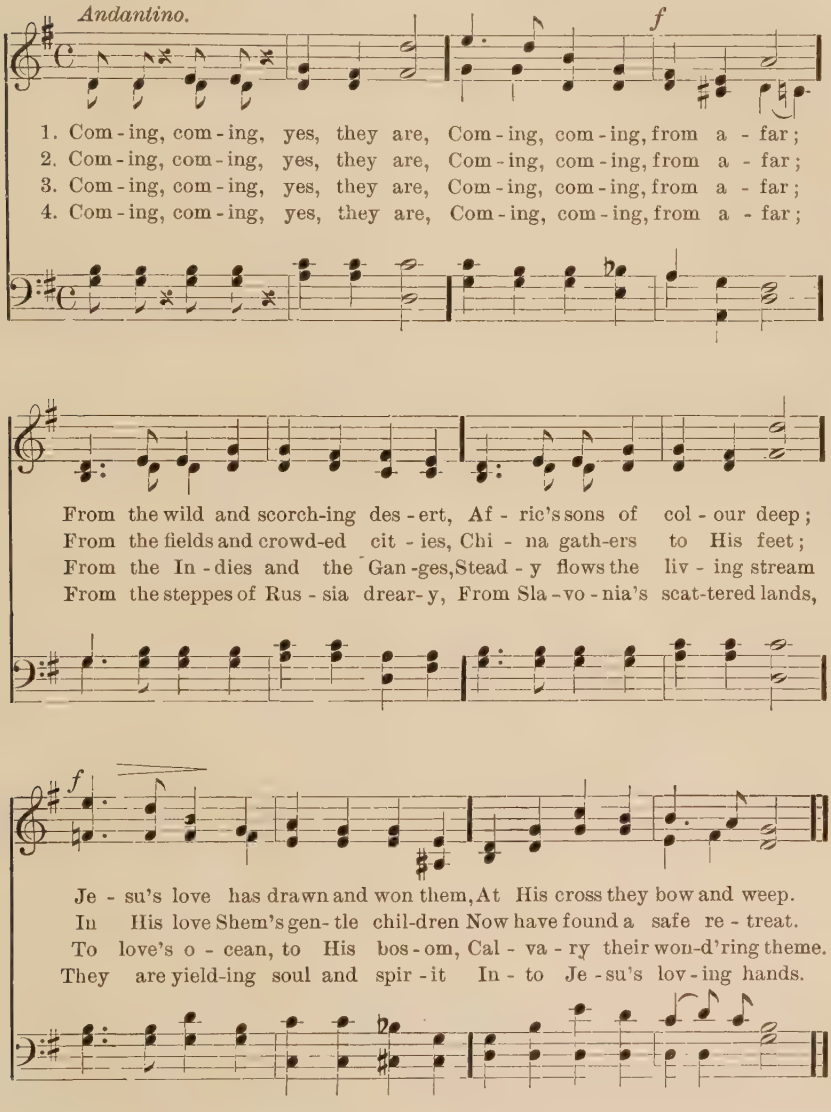
Miss Sarah Rutgers Ward, for many years a warm friend of all Northfield interests, passed away at her home in New York City, March 27.

Rev. C. Silvester Horne, M. A. (1864-1914), one of England's leading Congregationalists, died suddenly from heart failure on board the *S. S. Corona,* while crossing from Niagara to Toronto. Mr. Horne was on his way to Canada, where he purposed interesting himself in the present status of the Brotherhood Movement, with whose fortunes he was already heartily identified by having recently accepted the presidency of the English Brotherhood Movement. The special reason of Mr. Horne's visit to this country was to deliver the Lyman Beecher Lectures at Yale. For ten years, Mr. Horne had been minister of Whitefields, the great central institutional church of London. To this arduous responsibility he added some years ago the burden of membership in the House of Commons.



Coming, Coming, Yes, They Are.

J. Wakefield MacGill. Rev. E. Husband.


Andantino.
f
1. Com - ing, com - ing, yes, they are, Com - ing, com - ing, from a - far;
2. Com - ing, com - ing, yes, they are, Com - ing, com - ing, from a - far;
3. Com - ing, com - ing, yes, they are, Com - ing, com - ing, from a - far;
4. Com - ing, com - ing, yes, they are, Com - ing, com - ing, from a - far;
From the wild and scorch-ing des - ert, Af - ric's sons of col - our deep;
From the fields and crowd-ed cit - ies, Chi - na gath-ers to His feet;
From the In - dies and the Gan - ges, Stead - y flows the liv - ing stream
From the steppes of Rus - sia drear - y, From Sla - vo - nia's scat-tered lands,
f
Je - su's love has drawn and won them, At His cross they bow and weep.
In His love Shem's gen - tle chil-dren Now have found a safe re - treat.
To love's o - cean, to His bos - om, Cal - va - ry their won-d'ring theme.
They are yield-ing soul and spir - it In - to Je - su's lov - ing hands.

5 Coming, coming, yes, they are,
Coming, coming, from afar;
From the frozen realms of midnight,
Over many a weary mile,
To exchange their soul's long winter
For the summer of His smile.

6 Coming, coming, yes, they are,
Coming, coming, from afar;
All to meet in plains of glory,
All to sing His praises sweet;
What a chorus, what a meeting,
With the family complete!

Record of Christian Work

A Review of Religious Thought and Activity and Bible Expositor.

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Our Book Table.

Burning Bush (The): The Story of the Presbyterian Church. By J. R. Fleming, B. D. Chas. Scribner's Sons, New York. Cloth. 230 pages.

Under this title, which is the motto of the Presbyterian Church of Scotland, the author has written a brief and interesting history of Presbyterianism in all its branches. The great names of the Church—Calvin, Knox, Erskine, Bonar, etc.—are marshaled before the reader. A bibliography at the end of each chapter and an index add to the book as a manual of Church history. The writer whets the appetite for more.—*F. L. D.*

Continuation Committee Conferences in Asia. 1912-1913. Chairman of the Continuation Committee, New York. Cloth. 488 pages. $2.

The World Missionary Conference held in Edinburgh in June, 1910, because of its wide representation, the scientific preparatory study of its eight commissions, and the value of its discussions, marked an epoch in missionary history. It will be remembered, however, that its one great constructive act consisted in the creation of a Continuation Committee composed of some forty leaders of the missionary forces, and organized under the chairmanship of Dr. John R. Mott. The purpose of the Committee was to carry forward the investigations and to preserve and extend the spirit of the Conference.

With this in view, an extended tour was arranged by the chairman of the Committee, throughout the mission fields of Asia, covering the period from October, 1912, to May, 1913. In connection with his preparation the chairman appointed a series of conferences, to which carefully chosen missionary leaders from the various fields were invited, and at which the discussions were based upon a syllabus of important questions sent to the delegates in advance. The fields were divided into a number of areas, and in each of these sections conferences were held. In addition to these eighteen conferences, national conferences also were held in India, China and Japan. At each conference a business committee was appointed to express the consensus of opinion in a series of "findings" or conclusions or recommendations. These findings, as amended and approved by the various conferences, are published in this volume by the Chairman of the Continuation Committee. The themes discussed include Occupation of the Fields, Evangelization, The Native Churches, Christian Leadership, The Training of Missionaries, Christian Education, Christian Literature, Coöperation, Medical Work, Women's Work.

The conclusions reached are less novel and specific than some may have expected, but their value consists in the fact that they express the practically unanimous opinion of such a large number of the recognized leaders of the missionary forces. Nor is one more impressed by the agreement of the workers in the separate fields than by the similarity, approaching identity, of the conclusions reached upon all the fields. Every conference emphasized the vastness of the work which remains to be done, the urgency of the need, and the wide-open doors. The methods followed and the results secured indicate a basis for the scientific study of missions, greater care in the preparation of missionary candidates, more efficiency in missionary work and, above all, a rapidly advancing coöperation among the missionary forces of the world. The findings further voice a demand for more accurate surveys of the unoccupied fields, for immediate increase in the number of workers, for more definite educational policies, for the immediate production of Christian literature, for a continued and emphasized insistence upon specific evangelistic effort.—*C. R. E.*

History of Religions. By George Foot Moore, D. D., LL. D. Chas. Scribner's Sons, New York. Cloth. 637 pages. $2.50 net.

A critical review of this book (one of the later volumes of Scribner's very valuable series in the International Theological Library) would take more space than the RECORD OF CHRISTIAN WORK can afford and a quality of scholarship which the reviewer does not possess. No one could deal with the book critically who did not at least know as much about it as the author, and that is asking a good deal, for Dr. Moore has an international reputation as a scholar in his chosen field.

Beginning with China he follows his history of religions down the centuries and across the nations—Japan, Egypt, Babylonia, Assyria, India, Persia, Greece and Rome. The study of the religion of India, for example, involves a consideration of the religion of the Vedas, a study of the Great Heresies of which Buddhism is the chief, a consideration of the philosophical systems underlying all this, and finally a study of Hinduism as the popular expression of the principles which shape the philosophies and express themselves in the Vedas. To have done all this with insight, balance and clarity of statement, within the limits of one hundred pages, is a stiff piece of work, but Dr. Moore has carried it well through. The study of the religion of the Greeks in four chapters is equally well done.

The book does not lend itself to quotation, and—as has already been confessed—a critical

estimate of its facts and conclusions is beyond the power of the reviewer. Dr. Moore's status guarantees that. A dozen pages of bibliography indicate the literature of the subject. It is impossible to put the book aside without a new sense of the massive centrality of religion in human life. Surely an exercise of the human spirit, so ancient, so permanent, so manifold, and yet somewhere deep down so universal in its kinships, is a testimony to a need of human nature, without the satisfaction of which men have never been able to live, and in the full and whole satisfaction of which is the secret of their enduring strength.—*G. G. A.*

Intimations of Immortality in the Sonnets of Shakespere. By George Herbert Palmer. Houghton Mifflin Co., Boston. Cloth. 57 pages. 75 cents net.

This volume contains the address delivered by Professor Palmer, in 1912, on the foundation of the "Ingersoll Lectures on Immortality." The author finds in the Sonnets a development of the poet's belief in immortality, rising from a "Natural Immortality," borrowed from nature, through an "Ideal Immortality," wider in scope, to a "Spiritual Immortality," which becomes the refuge of the poet's heart in the hour of sorrow. —*F. L. D.*

Manual of Missions. By Carl Leroy Howland. Ph. D. F. H. Revell Co., New York. Cloth. 176 pages. 75 cents net.

Besides being an excellent manual of missions, this book gives, in Part III, under the title, "Missionary Gems," missionary texts, useful quotations for leaders of missionary meetings, and, in Part IV, a list of the chief American and Canadian societies. The leading religions are briefly described. This book will save much reading, for the author has given an excellent digest of many volumes on missionary topics.—*F. L. D.*

Psychology of Orthodoxy (The). By Elwin L. House. F. H. Revell Co., New York. Cloth. 265 pages. $1.50 net.

The reader will find in this book a sane and wholesome discussion of the problems caused by the rise of the new cults within the Christian Church. The writer states his purpose to be to show that the Church of Christ (universal) has all the worth of New Thought and Christian Science, without many of their crucial errors. The writer pleads for the acceptance and immediate practice of those principles of healing and living taught in the Gospels, which have been seized upon and made the bases of new cults. His summary will indicate somewhat his method of development:

"I say that no man need give up the Church in order to receive the benefits of healing. You need not, because the Church has all the sources of infinite power needed, without a mutilated Gospel. The land of promise is not in the new cults, but in the Church of Christ, which still presents the finished work of a Christ crucified; a Christ resurrected; a Christ amplified in the Holy Spirit, Who gives life, light, power, peace, and health to all the members of the household of faith."

The style of the book is vigorous, and the illustrations apt.—*F. L. D.*

Pulpit and the Pew (The). By Charles H. Parkhurst, D. D., LL. D. Yale University Press, New Haven, Conn. Cloth. 195 pages. $1.50 net.

Nothing so surely prophesies a minister's career as his ideals for his calling, wherefore books on the ideals of the ministry are always needed. They are constantly appearing, but few have anything approaching the spicy originality of these eight lectures by Doctor Parkhurst.

The second lecture, which deals with Pulpit Aims, is possibly the most striking of all. Speaking of different audiences, he says:

"A highly-educated audience is not to be dealt with in a manner different from that to be pursued in addressing an uneducated one, except so far as the mode of address is concerned. One great difficulty involved in addressing cultivated listeners lies in the fact that if the discourse be what is called an ably-constructed one, the enjoyment that they take, in feeling their own mental machinery move responsively, they will suppose to be religious enjoyment. Experiencing the revolution of the wheels of our own mentality is a pleasurable one always, and very often that is all that a person means when he says of his minister that he likes his preaching."

The chapters dealing with "Ministerial Responsibility for Civic Conditions" "and Responsibility of the Church to the Life of the Town" are especially valuable by reason of Doctor Parkhurst's known work on such lines.

It is to be hoped that the volume which is not large will be much read by ministers. It will hearten them and quicken them and possibly shame them a bit, but the shaming of his soul by a good book in the quiet of the minister's study often leads to a warming of the hearts in future days for those who listen to his preaching.—*J. M. S.*

Quiet Talks on Following the Christ. By S. D. Gordon. F. H. Revell Co., New York. Cloth. 241 pages. 75 cents net.

This last volume of Mr. Gordon's "Quiet Talks" continues his helpful ministry through the printed page. The illustrations are taken from the Scripture, and also from modern life. The price of following is told in the sacrifice of the converted Hindu, the "forsaking all" of the Jewish heiress of New York, the "giving of all" of Borden, and of many others. To become a fellow follower with such is the appeal of this book.—*F. L. D.*

Religion for Men. By Alvah Sabin Hobart. ("Men and Religion" Series.) Association Press, New York. Cloth. 192 pages. 50 cents net.

A good book to put into the hands of the non-churchgoing man. It pleads for experimental religion. Emphasis is placed on the cardinal points of Christian faith—the Atonement and Resurrection of Jesus Christ. It is pointed out that the Christian religion is "the religion *par excellence*" by a large margin, and that that margin is Jesus Christ.—*F. L. D.*

Religious Ideas of the Old Testament (The). By H. Wheeler Robinson, M. A. Chas. Scribner's Sons, New York. Cloth. 245 pages. 75 cents net.

One of a series of "Studies in Theology," this volume takes up from the viewpoint of the Higher Criticism the ideas of religion, God, man, sin, suffering and the hope of the Israelite people. All this by the historical method is done in a careful and yet semi-popular style.

The most satisfactory chapter is the last one on "The Permanent Value of the Old Testament." Here the author recognizes that for many devout Christians the critical view appears to exclude the reality of revelation by seeming to surrender the Old Testament history to purely human factors. To them a consequent loss of authority results and the Old Testament becomes less suitable for moral and religious instruction.

The writer seeks to meet these difficulties by urging: (1) that the history of Israel fulfills all conditions we ought to expect in a Divine revelation; (2) that the intrinsic worth and permanent value of the created ideas do prove them to be such a revelation; (3) that the literary record of this history has a service to render to morality and religion not less valuable for the future than in the past. His conclusion is that a closer study of the Old Testament, critical in method, yet devotional in aim and in spirit, might well prepare men for a better understanding of the Gospel of Christ as "the power of God unto salvation."—*T. C.*

Sin: Its Origin, Purpose, Power, Result, and Cure. By Rev. Robert L. Selle, D. D. Pentecostal Pub. Co., Louisville, Ky. Frontispiece. Cloth. 60 pages. 50 cents.

In an age that has so largely lost a clear sense of sin, this little volume is a wholesome and timely treatise on that important subject. The author's brief discussion follows the Scripture teachings on this great problem and is to be commended for the emphasis it puts upon the blood of Jesus Christ as its sole and sovereign remedy. In the preface he affirms his belief in hell, that man is the maker of his own eternal destiny, that there is no hell for the soul that has not had an opportunity to be saved, and that through Jesus Christ the possibility of salvation for every soul has been made secure.—*G. D.*

St. Paul and the Mystery-Religions. By H. A. A. Kennedy, D. D., D. Sc. Geo. H. Doran Co., New York. Cloth. 311 pages. $1.50 net.

No section of the New Testament stimulates more revolutionary theories than the Pauline Epistles. The question of authenticity to-day does not have the importance assigned to it by Baur or Van Manen. The question to-day is as to the essential nature of St. Paul's view of the Christian faith. Holtzmann and others hold that the clue is in Paul's experience of conversion, Schweitzer finds it in the eschatological, while Loisy and Prof. K. Lake hold that Paul was the chief factor in transforming the original Gospel of Jesus into "a religion of mystery."

The author first examines the religious environment of the Apostle as he moved among those who had accepted or been influenced by the teachings of the Stoics, of Posidonius and astral mysticism, the Orphic movement, the Dionysius cult, and incipient Gnosticism.

The Old Testament is then examined, especially Ezekiel, and the theosophical exercises of the Rabbis. Such popular cults as the mysteries of Eleusis, of Cybele-Attis, had a wide vogue and their votaries believed themselves, after certain exercises, united with the deity. So of Isis-Serapis. In all the main centers of his missionary aspirations Paul came in touch with these mystery-religions. His letters to Corinth and the Greek churches were to those in intimate contact with mystery-brotherhoods. He uses certain terms which have received a more or less technical meaning from these mystery-religions, though his use of these terms does not, of necessity, imply the adoption of the ideas they express. These are compared and discussed by the author to discover to what extent Paul was influenced in his conceptions of the Gospel through them. A chapter is given to baptismal rites in various mystery-religions, and the significance of baptism as Paul saw it. Sacramental meals are examined as occasionally mentioned in mystery-cults, and as put forth in Paul's conception of the Lord's Supper.

The conclusion is that Paul did not assimilate mystery-religion ideas merely because he used similar terms, and that the central conceptions of the mystery-religions belong to a different atmosphere from that in which the Apostle habitually moves. There is nothing in them to correspond to the Cross of Christ which is central in the realm of Paul's thought and experience. Again, every living idea in Paul is irradiated by his faith, and there is nothing in the framework of the mystery-religions which corresponds to faith as Paul conceives it.

Yet we have every right to speak of the mysticism of Paul, although to many the term "mystical experience" is offensive, and considered the result of auto-suggestion. Paul's real contact and union with the risen Lord dated from his experience on the Damascus road. There and then he came to be "in Christ" and Christ came to be "in him." This union came in no magical way: "It is the Divine answer to faith." And this faith has behind it an all-subduing love, for he describes the nature of this faith as "faith in the Son of God who loved me and gave himself for me," and the redeeming love of the Cross is the most tremendous moral power Paul ever knew.

Thus the "mysticism" of Paul has an inherently ethical quality. The heart of his mysticism—"being crucified with Christ"—implies identification with the Redeemer in His attitude toward sin. This is the fellowship with Christ, and this fellowship involves the will and is not the product of mere brooding contemplation or feeling.

Paul escapes the technical mysticism of the mystery-religions by a Divine faith, and by what Lehmann calls "his unwavering belief in the indissoluble personality of the human *ego*." He also has too keen a sense of the historical personality of his Lord to seek to lose himself in the sea of absolute Being.—*T. C.*

Supreme Need (The). By Francis B. Denio. F. H. Revell Co., New York. Cloth. 238 pages. $1 net.

In the preface the author says that the world needs that "Christian nations" be Christianized almost more than that heathen nations be evangelized. To this end the individual Christian needs the indwelling of the Holy Ghost. In no other way can the believer have fellowship with God. "The fellowship of God is the realization of the supreme capacity of each man." And the Holy Ghost develops not only man's spiritual capacities, but also his native endowments. The work of the Spirit as Witness to sonship, Guide to the truth, Sanctifier, Encourager, Discoverer of latent powers, Inspirer to service, and Redemptive Agent, is discussed. A bibliography of "Holy Spirit Literature" and an index are helpful features of the book.—*F. L. D.*

Telepathy of the Celestial World. By Horace C. Stanton, D. D., S. T. D. F. H. Revell Co., New York. Cloth. 473 pages. $2 net.

The author of this book defines telepathy as communication of thought from one mind to another directly and independently of any physical organs of sense. Science alone cannot prove that all have the power, but Scripture, the writer affirms, shows there is no human soul without power to receive and transmit the psychic message. Incidents noted show psychic powers enjoyed by persons of all conditions, periods and lands. Not until the telepathy of Scripture is studied do we find the key to the meaning of telepathic incidents which science and philosophy have been unable to explain.

It is claimed by Dr. Stanton that there is no more doubt of the communication between minds by direct thought transmission than there is of

communication between men by sound, light or electricity, and that the British Society for Psychical Research has proved that psychic communication, independent of any physical medium, may occur with perfect ease, and absolute instantaneousness, though the two persons concerned be separated by the diameter of the globe.

Beside the principles and phenomena of the telepathy of science, Dr. Stanton seeks to place those of the telepathy of Scripture, to indicate how they supplement each other. To show this he gives a number of cases of a psychical sort, some experimental and others spontaneous, all taken from the experiences of persons of intelligence and character. He holds that this same telepathy, though of a higher type, is used by fallen angels, by good angels, by glorified men and by the three Persons of the Trinity. Finite minds, therefore, use telepathy in the other world, and Zacharias' longing for a son as disclosed by the angel Gabriel, the minds of Joseph and Herod revealed to the angel, and similar cases, are cited in proof. The author seeks to show in conclusion that the study of telepathy confirms faith in the Bible and enlarges the conception of the future state as to our personality, as to our relations to one another, giving a fuller comprehension of God's love, and explaining the intimacy of our relation with the Sacred Three.—*T. C.*

Ten Don'ts for Sunday School Teachers. By Amos R. Wells. Westminster Press, Philadelphia. Cloth. 74 pages. 25 cents.

A little booklet—easily read in half an hour and well worth the teacher's careful attention. In a terse, straight-to-the-point fashion Dr. Wells warns the reader of the shoal places on which many a teacher of promise has been hopelessly wrecked.—*N. F. S.*

Unwritten Sayings of Our Lord. By Rev. David Smith, M. A., D. D. Geo. H. Doran Co., New York. Cloth. 151 pages. $1 net.

When we read the last verse in John's Gospel—"and there are also many other things that Jesus did"— who does not wish that more of them had been written down? It is singular how few credible anecdotes and sayings of Jesus have been found. There are some few sayings, however, that have come to light of recent years that bear the marks of certainty. These are the fruit of various archeological discoveries. Professor Smith takes eight such sayings and makes each the subject of a little study.

He tells the circumstances of the finding of the "saying" and studies it to see if it bears the earmarks of genuineness and is in line with the tenor of Jesus' teaching. The book is exceptionally interesting.

Aside from the fascination of the "sayings" themselves, Dr. Smith's tremendous sweep of information brings a new light on the Gospels. We feel as if we came into them from a back door, as it were, and mightily enjoy the sensation. The book is not long-drawn out and the text is so free from technicalities that the average reader would find no difficulty with it. The footnotes contain the references and Greek texts, etc., which are of special interest to the scholar. This is an arrangement most happily conceived and carried out with the skill of complete mastery of the subject by the author.—*J. M. S.*

What Men Live By. By Richard C. Cabot, M. D. Houghton Mifflin Co., Boston. Cloth. 336 pages. $1.50 net.

When a thoughtful man approaches some of the great questions of life and living by a new channel he cannot fail to be interesting. A physician who is both a physician and a philosopher and somewhat of a pastor cannot help but give a view of life that is of far more than ordinary value. This is what Dr. Cabot does.

Dr. Cabot says that this book was born of a desire to help "the broken souls and wounded characters" with which life is clogged. His prescription for all such is "Real Life—an indefinite amount—take a full dose after meals and at bedtime." Real life, he says, he has learned from a long medical experience demands four invariable elements: Work, Play, Love, Worship; "the interplay of these four is the end of life and its sole worthy end." He does not believe that evolution, revolution or decadence have power to change these elemental needs.

The book is made up of four essays on these essentials of life. It would be difficult to select any one of the essays as of surpassing value, but possibly the average reader would find the more fascination in those on Work and Love. Would that more essayists and preachers would write as clearly as this physician!

The points of a good job he enumerates as: 1. Difficulty and crudeness enough to call out our latent powers of mastery. 2. Variety so balanced by monotony as to suit the individual's needs. 3. A boss. 4. A chance to achieve, to build something and to recognize what we have done. 5. A title and a place which are ours. 6. Connection with some institution, firm or cause which we can loyally serve. 7. Honorable and pleasant relations with our comrades.

The essay on Love is remarkable for its insight and sanity. You keep saying to yourself, This man knows what all sorts of love are, and he is as sane as he is affectionate. He uses the happy phrase, "Love's house of many mansions," to cover the many different ways in which we may at different times regard one whom we love—paternal, protective, fraternal and filial, all toward the same person.

The chapter on Marriage is wonderful in the simplicity with which it disposes of the poisonous sophistries of George Bernard Shaw, Ellen Key and some other modern erratic writers on this subject. He tells us that it is not a contract, or a device to secure posterity, or a necessity for a perfect life, and warns against two dangers in it—idolatry and *"hifalutinism,"* which is an attempt to enjoy its treasures without having mastered its materials and technique. To this physician, public sex instruction is a sad mistake, and marriage is not a sex problem, but a great teacher and symbol of union between us and our God.—*J. M. S.*

When Sainthood Was in Flower. By H. G. Henderson. Sherman, French & Co., Boston. Cloth. 139 pages. $1.25 net.

This is a study of certain Bible characters. "Ideal Manhood" (Daniel), "The Model Wife" (Rebekah—though some might quarrel with the model chosen), "The Challenge of a Pure Life" (Joseph), "The True Friend" (Ruth), "A Discounted Ministry" (Jonah)—these, and others, are delightfully fresh and simple addresses on well-worn themes.—*T. C.*

BOOKS RECEIVED.

Balkans (The): A Laboratory of History. By William M. Sloane. Eaton & Mains, New York. Cloth. 322 pages. $1.50 net.

Book of Numbers to Ruth (The). By B. H. Carroll, D. D. ("An Interpretation of the English Bible" Series). F. H. Revell Co., New York. Cloth. 320 pages. $1.75 net.

By Nippon's Lotus Ponds: Pen Pictures of Real Japan. By Matthias Klein. F. H. Revell Co., New York. Illustrated. Cloth. 228 pages. $1 net.

Captain Dan Richards. By Everett T. Tomlinson. Griffith & Rowland Press, Philadelphia. Illustrated. Cloth. 300 pages. $1.25 net.

End of the Rainbow (The). By Marian Keith. Geo. H. Doran Co., New York. Cloth. 352 pages. $1.25 net.

Evolution of a Missionary (The): A Biography of John Hyde DeForest. By Charlotte B. DeForest. F. H. Revell Co., New York. Illustrated. Cloth. 309 pages. $1.50 net.

"Goldfish" (The): Being the Confessions of a Successful Man. Century Co., New York. Cloth. 340 pages. $1.30 net.

Horacio: A Tale of Brazil. By R. W. Fenn. American Tract Society. New York. Illustrated. Cloth. 309 pages. $1 net.

Life, Letters and Addresses of John Craig Havemeyer. F. H. Revell Co., New York. Cloth. 372 pages. $1 net.

Little Lost Sister. By Virginia Brooks. Gazzolo and Ricksen, Chicago. Illustrated. Cloth. 363 pages. $1.35 net.

Man's Reach (A). By Charles Edward Locke. Eaton & Mains, New York. Cloth. 278 pages. $1 net.

Minister in the Itinerant System (The). By Bishop Thomas B. Neely, D. D., LL. D. F. H. Revell Co., New York. Cloth. 206 pages. $1 net.

Ministry of the Unseen (The). By L. V. H. Witley. F. H. Revell Co., New York. Cloth. 124 pages. 75 cents net.

Popular Lectures on the Books of the New Testament. By Augustus H. Strong, D. D., LL. D., Litt. D. Griffith & Rowland Press, Philadelphia. Cloth. 398 pages. $1.

Quaker Grandmother (A): Hannah Whitall Smith. By Ray Strachey. F. H. Revell Co., New York. Illustrated. Board. 144 pages. $1 net.

Socialism: Promise or Menace? By Morris Hillquit and John A. Ryan, D. D. Macmillan Co., New York. Cloth. 270 pages. $1.25 net.

Story of Phædrus (The). By Newell Dwight Hillis. Macmillan Co., New York. Illustrated. Cloth. 311 pages. $1.25 net.

Vandover and the Brute. By Frank Norris. Doubleday, Page & Co., New York. Board. 354 pages.

THOUGHTS FOR THE QUIET HOUR.

JUNE, 1914.

Monday, 1st. *As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me: . . . . for without me ye can do nothing. John xv. 4, 5.*

Nothing can annul the vital need of secret and deliberate communion with Him in Whom we live, by Whom we move.—*Handley C. G. Moule.*

Tuesday, 2nd. *Let us not be weary in well doing: for in due season we shall reap, if we faint not. Gal. vi. 9.*

Engrave upon your heart, "Whatsoever ye do, do it heartily, as unto the Lord"; and then take up, piece by piece, the work He lays before you, and do it thoroughly. It may look little and insignificant all the way, but at the end the golden grains shall have made a shining mountain.—*Selected.*

Wednesday, 3rd. *He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. John xiv. 21.*

The lightest cloud before the sun will prevent it from focusing its rays to a burning point on the convex glass. And the small, thin, fleeting, scarcely visible acts of self-will that sometimes pass across our skies, will prevent our feeling the warmth of Christ's love upon our shrouded hearts. Every piece of known rebellion against Christ will shatter all true enjoyment of His favor, unless we are hopeless hypocrites or self-deceived. The condition of knowing and feeling the warmth and blessedness of Christ's love to me is the honest submission of my nature to His commandments. I cannot rejoice in Jesus Christ unless I do His will.—*Alexander Maclaren.*

Thursday, 4th. *Cleanse thou me from secret faults. Ps. xix. 12.*

He is able to fully cleanse us to-day if we will let Him. But we must be willing for the work to be thorough. We cannot afford to spare the little sin. . . . . A little sin! There is no little sin. In itself, as transgression of the eternal right, in its consequence upon the character and influence, there is no little sin. . . . . Sin always meant peril, death, hell. But now it means more. Since I am Thine, O Lord, sin means Thy dishonor! My faults, O Lord, are spots on Thy renown! These "secret faults" are slights and injuries to Thine almighty power.—*Mark Guy Pearse.*

Friday, 5th. *He that hateth his life in this world, shall keep it unto life eternal. John xii. 25.*

Nothing is eternal but that which is done for God. That which is done for self dies. Perhaps it is not wrong, but it perishes. That which ends in self is mortal; that alone which goes out of self into God lasts forever.—*F. W. Robertson.*

Saturday, 6th. *If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Ezek. xxxiii. 8.*

We are not only stewards of time, money, and opportunity, but of souls, and must give account of the influence we have exerted over them, and of that which we ought to have exerted.—*Selected.*

Sunday, 7th. *I would have you know . . . . that the things which happened unto me have fallen out rather unto the progress of the gospel. Phil. i. 12 (R. V.).*

Hear the tent-maker of Tarsus as he writes from a Roman prison: "The things which happened unto me." What things? Why, this imprisonment, and all that goes with it of hardship and privation. "The things which happened unto me have fallen out rather unto the progress of the gospel." You can hear that shout of consecrated triumph across nineteen wide centuries. Here is a man to whom home, friends, comfort, freedom, even life itself, dear as they are, are secondary considerations beside the one peerless purpose that Christ's name should be known to the farthest bounds of the inhabited globe.

No man or woman ever touches even the edge of the zone of power until this lesson is learned that Christ's business is the supreme concern of life and that all personal considerations, however dear or important, are tributary thereto.—*James A. Francis.*

Monday, 8th. *Search me, O God, and know my heart: try me, and know my thoughts; and see if there be any wicked way in me. Ps. cxxxix. 23, 24.*

Between us and Thyself remove
Whatever hindrances may be,
That so our inmost heart may prove
A holy temple, meet for Thee.

—*Selected.*

Tuesday, 9th. *Whatsoever God hath said unto thee, do. Gen. xxxi. 16.*

Every hard duty lying in your path that you would rather not do, that will cost you pain or struggle or sore effort to do, has a blessing in it. Every heavy load that you are called to lift hides in itself some strange secret of strength. And not to do it, at whatever cost, is to miss the blessing.—*Selected.*

Wednesday, 10th. *How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? John v. 44.*

Our Lord is dealing not with the giving of praise or honor; but with the receiving of it. He is putting us on our guard against a wrong and sinful use to which we may put that praise and approval of friends which, used properly, may be such a blessing to us. . . . . The danger which He discovers to us in this matter is . . . . the danger of *receiving* honor one of another; the danger of making it the final standard of our private life and later on of being satisfied with it. . . . . One is our Master, even Christ Jesus; before Him we stand or fall. Let us see to it that no day passes without seeking His judgment, lest in this world we lose our finer sense and become corrupted with its unthinking approval.—*John A. Hutton.*

Thursday, 11th. *Let us search and try our ways. Lam. iii. 40.*

When a navigator thinks he may be approaching land, though by reason of fog or darkness he cannot see it, he casts the lead, and learns both the depth of the water, and the nature of the bottom. Thus he ascertains where he is. So let us search into our own hearts. When the outward temptation may not be visible, let us examine whether we may not be approaching it. We may judge of this by our inward thoughts and desires. How often these, becoming worldly and sensual, will indicate, like the sand adhering to the sounding lead, that we are approaching dangerous shoals! How often, by such scrutiny into the depths of our nature, we may be warned in time to put the ship about and so escape!—*Newman Hall.*

Friday, 12th. *God said, ... When I bring a cloud over the earth, ... the bow shall be seen in the cloud: and I will remember my covenant, which is between me and you and every living creature. Gen. ix. 12-15.*

If we see nothing but the "cloud," life is bound to be fretful, broken, anxious. But we shall be able to rejoice in tribulation and to sing songs at midnight, if only, arching our clouds of disappointment and trial and sorrow, we see the "bow" which tells us of God's unfailing love and care. —*J. D. Jones.*

Saturday, 13th. *Thy kingdom come. Thy will be done. Matt. vi. 10.*

All prayer lies within the two petitions of the pattern prayer the Master taught His disciples: "Thy kingdom come. Thy will be done." There is no prayer beyond that.—*G. Campbell Morgan.*

Sunday, 14th. [*The* LORD] *said, Look now toward heaven. Gen. xv. 5.*

Abram sat moodily in his tent! God "brought him forth" beneath the stars. And that is always the line of the Divine leading. He brings us forth out of our small imprisonments and He sets our "feet in a large place." He desires for us height and breadth of view. . . . . He wishes us to exchange the tent for the sky, and to live and move in great, spacious thoughts of His purposes and will.

How is it with our love? Is it a thing of the tent or the sky? Does it range over mighty spaces seeking benedictions for a multitude? Or does it dwell in selfish seclusion, imprisoned in merely selfish quest? How is it with our prayers? How big are they? Will a tent contain them, or do they move with the scope and greatness of the heavens? Do they contain just our own families, or is China in them, and India, and "the uttermost parts of the earth"? "Look now toward heaven!" Such must be our outlook if we are the companions of God.—*J. H. Jowett.*

Monday, 15th. *If any man willeth to do his will, he shall know of the teaching. John vii. 17 (R. V.).*

The only way we can obtain possession of spiritual truth is by living spiritual lives.—*Selected.*

Tuesday, 16th. *He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. Ps. cxxvi. 6.*

Be not weary, toiling Christians;
Good the Master thou dost serve;
Let no disappointment move thee,
From thy service never swerve;
Sow in hope, nor cease thy sowing,
Lack not patience, faith nor prayer;
Seed time passeth—harvest hasteneth,
Precious sheaves thou then shalt bear.
—*Selected.*

Wednesday, 17th. *They brought forth the sick into the streets, ... that at the least the shadow of Peter passing by might overshadow some of them. Acts v. 15.*

Every one of us casts a shadow. There hangs about us a sort of penumbra—a strange, indefinable something—which we call personal influence, which has its effect on every other life on which it falls. It goes with us wherever we go. It is not something we can have when we will, as we lay aside a garment. It is something that always pours out from our life, like light from a lamp, like heat from a flame, like perfume from a flower.—*J. R. Miller.*

Thursday, 18th. *I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, to every one that believeth. Rom. i. 16.*

When Nelson was asked by his friend, Hardy, to put on a cloak to hide his stars which made him a mark for the French sharpshooters, who were huddled in the rigging of the man-of-war, he answered: "No, in honor I got them, in honor I will wear them, in honor I will die with them, if need be." And the sun glittered on those stars, and Nelson became a mark for the foe. Duty to Christ is the way to glory. Do not fling on the cloak of compromise, and in a sneaking way hide the uniform that you wear as a child of God. Let it be seen by men, by angels, by devils. "Put on Christ," says Paul. Let Him be your uniform, your livery, your lodestar that will lead you home.—*Selected.*

Friday, 19th. *Then cometh Jesus . . . . unto a place called Gethsemane. . . . . He . . . . prayed, saying, O my Father, thy will be done. Matt. xxvi. 36, 42.*

It was the Saviour Who showed us how to act in the day of adversity; . . . . in

Gethsemane pains, in Gethsemane darkness, it was He Who taught us that all-including prayer: "Thy will be done." That was *the Lord's prayer.* That other prayer of His was a prayer that children may learn; but this is a prayer that consecrates Gethsemane for ever! It should be the first prayer that man learns.—*Joseph Parker.*

Saturday, 20th. *Thy neighbour as thyself. Matt. xix. 19.*

The habit of looking on your neighbor's life with some such interest as you do on your own, is a key that, as long as you live, will unlock larger worlds to you continually.—*Selected.*

Sunday, 21st. *He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted. John xii. 40.*

Within the station of an electric railway one may read the sign, "Danger, live rail!" but were it not for the perilous potencies inherent in the electric fluid which necessitate such warning there would be no friendly values to be utilized for the public convenience. There must always be the potential opposite of evil in every good offered to free personality; there could be no freedom without it.

The dread language of Scripture respecting the hardened heart implies never a threat, but the necessary sequence which, for better or worse, must attend every action under our moral order. God never wantonly hardens or blinds, but it was impossible for Him to create an order carrying within it the potencies of grace, without the dire alternatives of grace possibly despised also.—*H. C. Mabie.*

Monday, 22nd. *Known and read of all men. 2 Cor. iii. 2.*

A Christian is the world's Bible; in many cases a revised version is needed.—*D. L. Moody.*

Tuesday, 23rd. *I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me. Hab. ii. 1.*

How many answers have been missed simply because we did not follow our petition with a heavenward eye and with the calm waitings of expectant faith! Remember, when you pray, go at once from the footstool to the tower.—*James Vaughan.*

Wednesday, 24th. *All his saints are in thy hand. Deut. xxxiii. 3.*

For *thee,* the full cup and the sunlit sky,
The hour of triumph and festal song.
To *me,* the empty hands, the shadows drear,
The steep, unfriended pathway all belong.
Yet for us both one aim, one end in view,
One race to run, one calling to fulfill,
And one dear Master, Saviour, loving Friend
To follow on and learn His perfect will.
What matters it—or smiles or tears our lot?
Our time to suffer and our time to wait
Are swiftly passing. Soon the hour shall strike
When we eternal issues must await.
The Hand Divine, that doth all needs supply,
Shall grant us strength to live and grace to die.

—*Annie E. Woodcock.*

Thursday, 25th. *Ye call me, Teacher, and, Lord: and ye say well; for so I am. John xiii. 13 (R. V. margin).*

How wonderful a Teacher we have! Sometimes we seek Him in the house, but He is not there; we go forth seeking Him and find Him perhaps in the wilderness or on a mountain praying, or leading some poor blind man by the hand, or eating with publicans or sinners, or asleep in a storm, or conversing with a Samaritan woman, or surrounded by wrathful men, or bearing a cross. It is not merely His words that instruct. His place, His occupation, His companions, His environment, His garment, His silence, His submission—all teem with instruction. And they that learn of Him are made like unto Him.—*George Bowen.*

Friday, 26th. *We are . . . . created in Christ Jesus for good works, which God afore prepared that we should walk in them. Eph. ii. 10 (R. V.).*

Every man's life is a plan of God, in the sense that every man has a plan of God in his behalf set before him for his acceptance or rejection. But it is for every man to accept or reject God's plan as he will, and upon his choice pivot his character and his destiny. It is the man who fills the

place God offers him whose life is an eternal success. It is the man who refuses to fill the place that God opens before him whose life is an eternal failure. —*Selected.*

Saturday, 27th. *The* LORD *spake unto Moses, saying, Speak thou also unto the children of Israel, saying, ... Ye shall keep the sabbath; . . . . it is holy unto you. Ex. xxxi. 12-14.*

A holy day is as much needed now as ever, a day that shall bear witness to our religious faith and provide for the irrepressible needs of our religious nature, that cry daily, but that need their own day as well as a part of every day.—*Robert E. Speer.*

Sunday, 28th. *He . . . . went a day's journey into the wilderness, and . . . . lay and slept under a juniper tree. 1 Kings xix. 4, 5.*

Even in the midst of the desert our gracious God is able to provide for us a place of repose; the storm does not rage incessantly; peaceful hours intervene unawares, and the burden upon our shoulder becomes for a while a resting pillow to our heads, upon which we insensibly gather recruited strength. . . . . The very days of storm and tempest have their hours of repose and mercy. Therefore, let no one be anxious, however steep and thorny his path, however rough and dreary his road. When the weary knees are ready to sink, God will know how to provide him a resting place, and he shall be able to say: "I laid me down and slept; I awaked; for the LORD sustained me." And, although these may be only short pauses, still they remind us how easily He could, if He pleased, at any moment, deliver us out of every trouble. And a believing assurance of this is sufficient to overcome every anxiety and fear.—*F. W. Krummacher.*

Monday, 29th. *We have been approved of God to be intrusted with the gospel. 1 Thess. ii. 4 (R. V.).*

In the day of final reckoning between God and one's own soul there will be only one standard by which to measure life, and that will be: "How much has the Gospel of Jesus Christ enabled us to become and to accomplish?"—*Wilfred T. Grenfell.*

Tuesday, 30th. *Rejoice in the Lord alway. Phil. iii. 1.*

Cheerfulness honors religion, it proclaims to the world we serve a good Master. It is a friend to grace; it puts the heart in tune to praise God. Uncheerful Christians, like the spies, bring an evil report of the good land; others suspect there is something unpleasant in religion, that they who profess it hang their harps upon the willows, and walk so dejectedly. Be serious, yet cheerful. "Rejoice in the Lord alway."—*T. Watson.*

DEVOTIONAL STUDIES IN THE SUNDAY SCHOOL LESSONS.

Rev. F. B. Meyer, B. A., D. D.

THE FRIEND OF SINNERS.

(June 14, Luke xviii. 9-14; xix. 1-10.)

June 8. Luke xviii. 9-14; xix. 1-10.
June 9. Luke xviii. 1-8.
June 10. Matt. vi. 5-15.
June 11. Matt. xxiii. 1-13.
June 12. Matt. ix. 9-13.
June 13. Acts xvi. 25-34.
June 14. Psalm cxxxiii.

Two conceptions are possible of this interesting and touching incident, according to the interpretation which one places on verse 8. Either we may take Zaccheus' words as indicating the resolution on which he meant to act from that time forward; or as stating the manner in which he had been acting for the latter part of his career. Whether his words are prospective or retrospective must be settled before we can understand the true lesson of this interview between Christ and the rich publican of Jericho.

The *first* is of course quite possible. The visit of a holy man beneath your roof may revolutionize your life. Up to that moment you may have neglected family religion and have lived a prayerless and careless life, but from that day you turn over a new

leaf, and your neighbors become aware that you are "a new creation," that old things have passed away and all things are become new. It is within the limits of possibility that Zaccheus suddenly determined that from that moment he would begin to live a godly, sober and righteous life.

But the *second* suggestion has more to recommend it. There is much likelihood in the supposition that, some time before our Lord's arrival, Zaccheus had resolved to amend his ways. In common with other members of his profession he had made the name of publican hated throughout Jericho by his ruthless cruelty and high-handed oppression. He paid the Roman government a high price for farming the taxes of the province, and had extorted that sum and a great deal more from the unfortunate people. He assessed them at his arbitrary whim, and if they were recalcitrant he had no difficulty in compelling them to yield to his demands, by calling in the Roman officials. For these reasons, he was not only the richest, but the most hated man in the city. But to the astonishment of the citizens a vast change had suddenly come over him, and his servants were often engaged in tracing persons whom he had victimized and restoring them what he had wrongfully obtained, together with compound interest. It was to this that he referred when he said: "If I have taken any thing from any man by false accusation, I restore him fourfold."

That these words were a statement of the course of life which he was then pursuing is rendered likely by the following considerations:

(1) We remember that John the Baptist had had a remarkable influence over men of his class. Many of them had come to his baptism. (See Luke iii. 12; vii. 29.) It is highly probable that Zaccheus had joined his fellow publicans in this remarkable movement. The fact of his city being in close proximity to the scene of the Forerunner's ministrations would make him specially amenable to the magnetic attraction of his person and directions.

(2) As the Lamb of God, Whom John proclaimed, our Lord, on the Baptist's death, would be gladly recognized by the Baptist's followers, as his successor and complement; and it is not to be wondered at that when Jesus preached, the publicans and sinners drew near unto Him to hear Him. They recognized that He had the message of peace and healing for which John had prepared them (Luke xv. 1, 2.)

(3) Our Lord attached Matthew to His apostolic band because He wished to recognize this movement amongst the publicans and desired to forge a link between it and Himself. Directly Matthew invited Him to a great feast in his house, to which a large company of publicans had been invited, our Lord went, and defended His action against the sneers of the Pharisees (Matt. ix. 11, etc.). This parable, which is associated with this story of Zaccheus, in our lesson, is another indication of our Lord's policy. He distinguished between the different members of the publican class. Clearly He was prepared to admit that their business might be conducted honorably and justly. It was the abuse of their position which was to be deplored. That there were some, perhaps many, black sheep He would admit; but to condemn the whole class, with indiscriminate severity, was unjust. If Cæsar's government was acquiesced in as a necessity, then his taxes must be paid, and it was unfair to expend hatred on the publicans, unless as individuals they justly deserved censure. "Render unto Cæsar the things which are Cæsar's."

(4) In that parable the Lord selects a publican to represent the penitent and, therefore, accepted and justified soul. He had seen God, and had come to know himself. In his eyes he was *the* sinner, as though the guilt of all other sinners was slight compared with his. He asked that God would be propitiated, little realizing how near propitiation was. (See Rom. iii. 25; 1 John ii. 2.) The word translated "propitiated" really means "the mercy-seat," as though the penitent were anxious to meet God on the mercy-seat and hear from His lips the august assurance of pardon. That a publican should conceive such a desire, or dare to reckon on seeing it realized in fact, was a vast admission in the eyes of the carping Pharisees, who congratulated themselves that they were not as other men, and certainly not as the publicans. But Jesus knew what was in

this man. He knew that it was not curiosity alone, but deeper feelings of yearning, of love, of adoration, which brought Zaccheus to his place in the spreading branches of the mulberry tree. The pull of this ostracized and misunderstood soul was felt and responded to by the ready sympathy of the Son of Man.

(5) It was clear that the remarkable change that had betaken Zaccheus was at the best incomplete. It had broken for him the past, of which he was ashamed; but he needed a new source of strength, power unto salvation, the assurance that God had put his sins away as far as the east is from the west. He needed what Jesus has brought us, and what was about to be shortly accomplished on the Cross. And it was the belief that all his wants could be supplied that led him to the Saviour.

What a beautiful answer our Lord gave to his unspoken prayers! He said: This day is salvation come to this house." The deep of Zaccheus' soul was met by the deep of God's justifying grace. God was propitiated with this sinner. This was not all, but, going back to the splendid faith of Abraham, Jesus traced a likeness between the great patriarch and this forgiven publican, saying, "This . . . . is a son of Abraham; this is a saved man, who was once lost; once a prodigal in the far country, but found."

Golden Text: *I came not to call the righteous, but sinners. Mark ii. 17.*

THE GREAT REFUSAL.

(June 21, Mark x. 17-31.)

June 15. Mark x. 17-31.
June 16. Job i.
June 17. Eccles. v. 10-17.
June 18. Hab. ii. 9-14.
June 19. Num. xxii. 7-20.
June 20. Rev. iii. 14-22.
June 21. Rev. ii. 8-11.

This incident happened at the beginning of Passion Week, when our Lord had left the temporary hiding place of John xi. 54 and was on His way to Jericho and so to Jerusalem. It is a pathetic incident, narrated with careful minuteness in the three synoptic Gospels. Some have supposed that the stress laid on the interview between our Lord and this young man is confirmatory of the suggestion that he afterwards proved to be Saul of Tarsus and Paul. Certainly there is much in the Apostle's description of his early life to encourage that suggestion. In so many respects we may trace a resemblance (cf. Phil. iii. 5, etc.). Paul was certainly at this time in Jerusalem, a student at the feet of Gamaliel; and 2 Cor. v. 16 is significant in permitting the thought that perhaps he did know Jesus "after the flesh." But there is no certainty. It does not much matter. Probably there were many noble-minded youths to whom these descriptions would apply, who were imbued with the loftiest of the Old Testament ideals. But if this young man were Paul it would be a vast encouragement to learn by this striking instance that a man who has once refused Christ is not finally left to the results of that decision, but is again and again brought back to reconsider and perhaps reverse it (Acts ix. 1, etc.).

The Young Man's Approach to the Lord. He was *young*. Youth is the time of high ideals, impulses and resolutions. Take the tide that sets in Godward, before it turns away from Him! He was *enthusiastic and eager*—"running." This is a beautiful trait of youth. "The day's at the spring." He would brook no delay. "Do it with thy might" is the universal message of and to young manhood. When we are young we are apt to act in haste; but there is no need to slacken our speed when great and holy purposes have taken possession of our souls. Only in worldly matters are second thoughts best. He was *respectful and reverent*, though the Pharisees and rulers had definitely decided against Christ (John ix. 22). But the pure, sweet soul of this young man recognized the essential goodness of Jesus—"*Good* Master." Nothing is more appropriate for any of us than to kneel in the presence of "the Holy One of God."

He had probably tried the many avenues which his *wealth and position* had opened to him. Matthew (xix. 22) tells us that he was rich and Luke (xviii. 18) that he was a ruler. We are reminded of Solomon, who, in his older life, tells us that, with wealth and position in his grasp, he tried every possible avenue of life, and returned

from his quest weary and discontented, crying: "Vanity of vanities." The Lord has told, in one of His parables, of the man who went forth "seeking goodly pearls," but gladly gave them up to secure the "pearl of great price," to have which was to be absolutely satisfied. Ah, how near this young man was to this Pearl of inestimable value! But though he had it in his hand, he cast it away, not realizing what he had forfeited.

In addition to the advantages of position and wealth this youth had lived an *outwardly blameless life.* The teachings of the Hebrew Scriptures conveyed to him by parents, teachers and rabbis had influenced and molded him supremely. But he was still conscious of a fatal lack: "What lack I yet?" The intellect may be satisfied with its cognitions and the soul may not be conscious of wilful sin, but the heart needs more than thought or character (1 Cor. xiii. 3). It was made for God, for Love, for the Eternal and Infinite. "The spirit of man," i.e., his aptitude for God, cannot be satisfied with *things,* any more than the prodigal's appetite with husks. It turns from all and everything, saying: "I want the Infinite Good."

This *lack* in the soul, this empty void, this unquenchable thirst, is at the root of modern restlessness. People tear along the roads, shift from one place to another, travel around the globe, not knowing precisely what they want. They hew out for themselves cisterns which can hold no water, whilst they neglect the crystal river which springs from the Throne. Mere obedience to the law of external commandments can never give true peace. This young man had tried it in vain, as Luther did at Erfurt. For this reason the Epistles to Romans and Galatians are filled with reasonings and remonstrances, that men may be dissuaded from entering on a road which dies away in the waste sand.

Our Lord's Reply. He saw that the youth did not know himself. He thought that he had kept all the commandments, including love to his neighbor as to himself (Matt. xix. 19, 20). So the Lord suggested a practical test to show that he had mistaken his own character: "If you really love your neighbor as yourself you will be as willing for him to have your wealth as to have it yourself, therefore give it to the poor." In a moment the veil was rent in twain, and the young man saw that he was not what he professed, and the revelation so confused and shamed him that he went away, perhaps some day to return and lay himself and all he had at the disposal of the risen Lord. St. Francis of Assisi, the young soldier and courtier, felt that these words of our Lord must be literally obeyed, and he renounced all to follow Him. Many have felt the same and have realized a heavenly treasure which has enriched them beyond words. But we have no reason to think that they are universally obligatory in their literal application. The Lord has blest and used rich men as His almoners. Their path is difficult, but not impossible—a *strait* gate, but a gate! *"Not many"* rich men; but it does not say *not any.*

Notice that Jesus does not ask us to love men as ourselves, but better. At this moment He was on the way to the Cross. He had already given up all earthly comfort, and had nowhere to lay His head. But He was soon to lay down His life. If that young man had only done as Jesus suggested he would have gone straight to Calvary. But remember what the Master said of those who follow Him! (John xii. 25, 26.)

Peter contrasted the abnegation of himself and his fellow disciples in following the Lord. But there was an air of self-satisfaction in his words and bearing. As the figure of the young man disappeared in the distance, followed by the wistful eyes of Christ, Who had been strangely drawn to him, he seemed to be *"the last,"* the least likely to appear in the front rank; whilst Peter and the rest of the Apostles appeared to be *"the first."* But the Lord said: "Take care! You, who are *first* in privilege and your fancied superiority must beware; you may yet come out *last;* whilst he whom you look down upon as last may even yet recover himself and be *first."* In saying this He confirmed the hope and encouraged the belief that the young man did come back to Him, either as Paul, or some other of His disciples.

Golden Text: *Ye cannot serve God and mammon. Luke xvi. 13.*

THE SEEKING SAVIOUR.

(June 28, Heb. iv. 14 to v. 10.)

June 22. Luke xiv. 7-24.
Luke xxiv. 13-35.
June 23. Luke xiv. 25-35.
Luke xv. 1-10.
June 24. Luke xv. 11-32.
Luke xvi. 1-13.
June 25. Luke xvi. 14-15; 19-31.
Luke xvii. 1-10.
June 26. Luke xvii. 11-19.
Or 1 Cor. ii. 10.
June 27. Luke xvii. 20-37.
June 28. Luke xviii. 9-14; xix. 1-10.
Mark x. 17-31.

Under the Levitical dispensation, which lasted from the days of Moses to the fall of the Temple and city under the Roman arms, A. D. 70, there was always a priesthood. Aaron received the appointment of God and passed on the office to his descendants. The priest had a double office—Godward and manward. On the one hand, he represented men to God, offering both "gifts and sacrifices for sins"; on the other, he represented God to men, by taking "compassion on the ignorant and on them that [were] out of the way." He could do this without difficulty, because by sad experience he knew what sin and sorrow and need were. "He himself . . . . [was] compassed with infirmity" (Heb. v. 1, 2).

When the dissolution of the Temple system was imminent and it became clear that Christianity would be cut adrift from its olden moorings, these early believers were as birds driven from the nest where they were reared; and this Epistle was written to prove that whatever loss they suffered in the disappearance of the old would be more than replaced by the exceeding wealth and sufficiency of the new. Was the Temple to be razed from the surface of the earth? There was a better, a heavenly, *Temple,* not made with hands. Was the succession of sacrifices to be abolished? There was an *altar* to which they had no right, who served under the old dispensation. Were the high priests and the priestly order to cease? There was *"a great high priest,"* who had passed through the blue curtains of the heavens, and was appearing before the throne of God. He was well able to touch man, since He was man; He was equally able to touch God, since He was the Son of God. Here was the answer to Job's despairing appeal for a "daysman" who should lay his hands on both. Penitent sinners might, therefore, "come boldly unto the throne of grace," to "obtain mercy, and find grace to help in time of need." We may pursue our subject by answering a series of questions.

Who is this High Priest? "Jesus the Son of God" (iv. 14). Note the combination of His human name with the august title that implies equality with God. He was Son, therefore, according to Hebrew modes of thought, He was God's equal. (See John v. 18; Phil. ii. 6.)

Who appointed Him to this office? No man dare assume this high office. Aaron had to be distinctly summoned by God to undertake it, whilst Korah, Dathan and Abiram, who rashly forced themselves into it, were destroyed. But Jesus was made a High Priest by the decree of the Eternal Spirit (v. 4-6). The quotations from the second and the one hundred and tenth Psalms are put in to support this proposition. When Jesus came back from death the Father saluted Him as begotten on that very day (see Psa. ii. 7; Acts xiii. 33).

The other quotation, made twice (v. 6, 10), takes us back to the earliest days of Abraham's great career as father of them that believe. Returning weary from the pursuit and overthrow of the kings, the patriarch drew near the valley of Shaveh, the king's dale. It may have derived its name from the venerable and venerated man who dwelt there, and the savor of whose name has filled the world. He was "king of Salem" and "priest of the most high God." He belonged to no illustrious line of priests. His parentage, birth and education had nothing to do with his office. His priesthood was the direct result of God's movement on his soul. He was consecrated by the imposition of Divine hands. His priesthood was fashioned on the same model as Christ's. And after his mortal career had come to an end it almost seemed as though the memory of what he had been and done lingered like a benediction over the tribe and people who shared his ministrations (see Heb. vii. 1-10). Similarly with our Lord: His Priesthood was not of Aaronic descent, for He came of the tribe of Judah. He was, therefore, "made not after

the law of a carnal commandment, but after the power of an endless"—or indissoluble—"life" (Heb. vii. 14-17).

Where does He exercise His ministry? He has "passed through the heavens" (iv. 14 R. V.). As of old, the high priest, bearing the blood of the victim in his hand, passed through the veil into the Most Holy Place and stood before God on the behalf of the people, so Jesus is entered, not "into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us." For this reason "the veil of the temple was rent in twain" when He died (Matt. xxvii. 51; Heb. x. 19, 20). Heaven is not beyond the stars, far, far away. It is all around us, but hidden by the veil of our senses, which, for the most part, is too opaque to let the glory of the Shechinah shine through. But see Rev. iv. 1.

What are His qualifications for this this office? They are many. We will consider those on the human side.

(1) He is "touched with the feeling of our infirmities" (iv. 15).

(2) He has been "tempted in all points like as we are, yet without sin" (iv. 15).

(3) "In the days of his flesh" He suffered so terribly beneath the anguish of His association with the sin and sorrow of mankind that it seemed as if He must die in Gethsemane, before He reached Calvary. But His "strong crying and tears" were heard, and peace and strength succeeded the stormburst which threatened to overwhelm Him. Surely One Who has suffered so deeply, Who has gone down into the very deeps, is well able to sympathize with and understand those who are called on to spend their lives in the valley of weeping.

(4) He has "learned obedience by the things which he suffered." We must realize how much that obedience cost Him which brought Him down to death (see Phil. ii. 8).

Our life is necessarily one of obedience to great inexorable laws and circumstances; and it is a comfort to know that the yoke includes two—He and the soul that is willing to bear it in His company across the furrows of daily life.

(5) He is "the author of eternal salvation unto all them that obey him." (v. 9). *"Salvation"* is much, but who can estimate what is included in that added word, *"eternal"?* It denotes much more than everlasting; not merely the quantity of time, *i.e.,* its duration, but the quality of human life—the amount of God that it may absorb. We have too often enjoyed God's help like an engine that gives a shock to a number of trucks that move along the metals and stop. Let us ask that we may be permanently in touch with the mighty dynamic of our Saviour's life and energy. Then we shall live as He lived. He will be "the author and finisher" of an altogether blessed and victorious life.

GOLDEN TEXT: *The Son of man is come to seek and to save that which was lost. Luke xix. 10.*

THE LABORERS IN THE VINEYARD.

(July 5, Matt. xx. 1-16.)

June 29. Matt. xx. 1-16.
June 30. Jas. v. 1-13.
July 1. 2 Thess. iii. 6-15.
July 2. John iv. 35-42.
July 3. Deut. xxiv. 10-19.
July 4. Matt. xxi. 23-32.
July 5. Ruth ii. 1-12.

In His answer to Peter (in the previous chapter) our Lord said that many who were *last,* like the young man who went away sorrowful, might come out *first,* while the *first,* like Peter and the rest, who were foremost in privilege, would become *last.* In this parable He proceeds to illustrate this warning.

THE LANDOWNER. We imagine the big house where he lived, slightly removed from the town, from which he drew his work people. His vines were sadly pining for want of culture. He can hardly sleep for anxiety and at the first appearance of daylight he goes down to the little town and into the open market square where the men have begun to gather in expectation of being hired. We are told that he *"agreed"* with them for a penny a day. That word suggests that there was a certain amount of bargaining. The head man of the group of laborers would not take less than a quarter, and as there was no alternative, the owner had to yield. They went off to the vineyard, on the southern slope of the neighboring hill, in high glee

at the bargain they had struck, and congratulating themselves on their good luck.

It is thus that men will often bargain with God. They are prepared to make certain sacrifices, but only on the understanding that they shall be compensated here or hereafter. This principle cuts at the root of the great doctrine of salvation by grace (Gal. ii. 16).

Three hours after, about 9 a.m., in his eagerness to obtain labor, the master of the vineyard went out again. There was another group of men waiting to be hired, but there was no mention of a bargain in this case. The fact was, that either through sloth or other mishap they had lost the first three hours of the morning, and could not be expected to be paid as the former gang. They were compelled, therefore, to rest on the assurance that they should, at the end of the day, receive what was right. As they had faith in the master's honor they were content, and made their way to the vineyard.

The same thing took place at noon, at 3 o'clock in the afternoon, and at an hour before work ceased. How wonderful a glimpse this is into the heart of God! He is always in want of fresh messengers to do His Divine work among the children of men. It hurts God to see the people perishing for lack of knowledge. In the last hour of this dispensation He will seek our coöperation as He sought in the first era of the Church's history. Yes, and in almost the last hour of our life He will employ us in His Divine work, if we are willing to be employed. But in all such employment, whether at 9, 12, 3 or 5 o'clock, we had better not bargain as to our reward, but throw ourselves absolutely on His grace. "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."

How wonderful it must have seemed to the old men, who had lingered on in the market place till 5 o'clock, that they should be summoned to work! They were the refuse of the labor market. If they had been able to do a good day's work they would have been caught up long before, but no one had hired them. Only the exigency of the case had compelled the master to call in these old soldiers to take part in the campaign. They had expected to meet their wives and children with pockets as empty as when they started in the morning, and it was a surprise and joy that they would have something to show, however small.

Reckoning Time. Before the signal was given the gangs of laborers had begun to put on their outer garments, and were filing down towards the pay office. The owner had told the steward to pay the last engaged first. To their surprise, as, one by one, they passed the tollgate, they received each man a quarter. They were wonderstruck, and some concluded that there had been a mistake. But they said nothing till they found themselves outside on the public thoroughfare, and then they began to discuss the situation. Some said that the steward was mistaken, while others praised the generosity of the owner.

In some manner the news had leaked out that these men, who had done so little, and had made no previous bargain, had received the amount for which the first gang had agreed. As they drew near to be paid they probably exchanged words and looks which told of the high expectations that the owner's generosity had raised. And when they were kept strictly to their bargain they broke out into open revolt. Indeed, they went past the steward and forced their way into the owner's presence with their hot words. He answered that they had no grounds for complaint. They had received what they agreed on; and if he liked to use his wealth to give generous and munificent payment to the others, surely that was not a matter in which they had the right to interfere.

If we attempt to win things from God by our good works, as we all are inclined to do at the beginning of the religious life, we are under the law, with its inexorable severity, and one slip or flaw will rob us of the rewards of a lifetime of outward obedience. How much wiser is it to cast ourselves wholly on the free grace of God, Whose prerogative is mercy, Whose joy it is to give of His own, out of that goodness which is laid up for them that trust in Him, before the sons of men! (See Rom. iv. 4, 5.)

God is always going beyond all that we

ask or think. When human strength is at the lowest ebb, and our hope on the point of expiry, He draws near and says: Cannot I do as I like for this poor, hopeless and helpless soul? And then He treats us as though we had always been loyal, faithful, loving and believing. He puts the dying thief, who came in within a few minutes of his death, on the same level of favor as Abraham, Daniel and Peter, who bore the burden and heat of day. When we get to Heaven we may find ourselves in the group of apostles, prophets or martyrs, and we shall go to God, saying: "Is there not some mistake? I have done nothing as these have." Then God will say: "There is no mistake. Stay where you are. It is by My grace that you are where you are. May I not do as I will with My own?" Let us read, in the light of this parable, 2 Tim. i. 9. The last by God's grace may yet be first.

GOLDEN TEXT: *He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and the unjust. Matt. v. 45.*

ILLUSTRATIVE HINTS AND HELPS.

Ida Q. Moulton.

Colossians iii. 22 to 25; iv. 1.

When the stingy Scrooge of Charles Dickens' "Christmas Carol" was accused of meanness by the ghost of his former partner, Marley, Scrooge, to justify himself, said: "But you were always such a good man for business, Jacob." Whereupon the ghost replied: "Business! Mankind was my business. The common welfare was my business; charity, mercy, forbearance and benevolence were all my business. The dealings of my trade were but a drop of water in the comprehensive ocean of my business."

* * * * *

"Now I'll tell you how I look at this whole business of religion," said a converted cow-boy:

"I am working for Jim, here. Now if I would do nothing but sit around the house here telling what a good fellow Jim is, and singing songs to him, I would not suit Jim. But when I buckle on my straps and hustle among the hills and see that Jim's herd is all right, not suffering for water and feed, or being driven off the ranch and branded by cow-thieves, then I am serving Jim as he wants to be served."

* * * * *

An employee has a right to seek of Him for a straight way. Some one tells of a railroad engineer who has an exceedingly difficult run, but he always made it successfully. One day a Y. M. C. A. secretary made the trip on the engine. At a certain point the engineer asked the secretary to sit down and not say anything until he was spoken to. The engineer then stepped forward in the cab, placed one hand on the throttle and the other on the airbrake, and began to whistle: "Jesus, Saviour, pilot me." Over and over he whistled the tune in the darkness of the night, amid the noise of the rushing train. When the danger was over he turned to the secretary, and said: "This will explain why I can make this run."

* * * * *

"I have only just a minute,
Only sixty seconds in it,
Forced upon me; can't refuse it;
Didn't seek it, didn't choose it,
But it's up to me to use it;
I must suffer if I lose it,
Give account if I abuse it.
Just a tiny little minute—
But Eternity is in it."

Luke xiv. 7 to 11.

Centuries ago Paul in his love letter to the Corinthians built a stairway to true greatness. The highest honors await those who climb it.

"What is the beginning? Love. What the course? Love still.
What the goal? The goal is Love on the happy hill.
Is there nothing then but Love, search we sky or earth?
There is nothing out of Love hath perpetual worth;
All things flag but only Love; all things fail or flee;
There is nothing left but Love worthy you or me."

"**H**-umble we must be if to heaven we go;
High is the roof there, but the door is low."

"**I**-t is better to be small and shine than to be great and cast a shadow."

"**G**-reat men do not make public announcements of their greatness."

H-e who chooses the highest seat airs his conceit rather than his worthiness.

P-aul's milestones of greatness bore the inscriptions: (1) "The least of the apostles" (2) "Less than the least of saints" (3) "The chief of sinners."

L-ack of humility breeds false ideas of greatness, gives the world wrong impressions of goodness, and closes the gateway to the Christian life.

A humble man measures his little greatness with the greatest greatness of the great man.

C-ambridge, England, has three gateways leading up to one of its college buildings, named respectively: Humility, Valor, Honor.

E-xalt Christ in your life and you will gain a seat of contentment and happiness, even if it is not the highest.

S-eek as Christ sought (in humble, obedient service) all the world for His Father's dominion, and you will be sure of a seat *close* to the Father.

Isaiah i. 10 to 20.

"Our fathers to their graves have gone;
Their strife is past, their triumph won.
But sterner trials wait the race
Which rises in their honored place—
A moral warfare with the crime
And folly of an evil time.
So let it be. In God's own might
We gird us for the coming fight,
And, strong in Him Whose cause is ours
In conflict with unholy powers,
We grasp the weapons He has given—
The light, and truth, and love of heaven."

* * * * *

F. K. Brown's parable of Grandma's five cups of tea aptly illustrates the regulation and palliation that some of our civic reforms are passing through at the present day. When she discovered that the drinking of five cups of tea a day left her fingers trembling, her head dizzy and her nights sleepless, she said, with decision: "I must get rid of this habit—right away!" Which was a good name for five cups of tea a day, as there are exactly five letters in the word, HABIT. "Suppose," said Grandmother, "I get rid of this habit by drinking one less cup of tea a day! So she did, and drank only four cups a day, but she still had ABIT of the HABIT left.

"Suppose," said she, "I drop one more cup of tea a day; I *must* get rid of this habit!" But even then she still had a BIT of the HABIT left yet. "Well," mused the old lady, "I won't be beaten by a few cups of tea a day. I must get rid of this habit. I will leave off another cup of tea a day, and only drink two hereafter!" But she found that she still had IT left yet.

"Then," she exclaimed, with a decisive clinching of her fists, "I'll drop another cup of tea and only treat myself to one a day, and so get rid of the habit." Even then, however, she still had the T left. "I have it," cried Grandmother with a smile, "how childish I have been in my way of getting rid of this habit! I must stop drinking even one cup of tea a day," which, when she did, completely did away with the troublesome HABIT!

There is only one way to deal with a recognized evil, i.e., annihilate it at once.

Proverbs xxvii. 9.

"Ah, how strange it is and bitter that in silence friendships die,
And the love that lived by tokens drops its face and veils its eye!

"Just a poisoned dart of slander, shot by some one from behind,
And the hand of love grows palsied, and the eye of love grows blind.

"O if you had faced each other, ere the little cleavage grew,
Said, 'Dear friend, there is a gossip's whisper growing; is it true?'

"Then, ere silence had embittered, love with level-fronting eye
Had looked straight into love's spirit, and laid bare the venomed lie!"

* * * * *

"**F**-riends may be gotten by promises, but performance must keep them." "**R**-emember no man is useless while he has a friend." "**I**-t is solitude beyond expression not to have true friends and congenial companions." "**E**-nvy has no

place in true friendship; the welfare of my friend must take precedence of my own." "**N**-othing can compensate for the absence of that intermingling of souls and that interchanging of confidence that is possible only between true friends." "**D**-on't stoop in choosing friends." "**S**-incere friends should live not only in harmony, but in melody."

* * * * *

"Faithful are the wounds of a friend." "Don't flatter yourself that friendship authorizes you to say disagreeable things to your intimates. On the contrary, the nearer you come into relation with a person, the more necessary do tact and courtesy become."

"Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." "It is no small part of the mission of Christ to throw congenial souls in the way of each other, to beautify the life of each by transplanting something of the other's life."

"Ye are my friends, if ye do whatsoever I command you." "The friendships which Jesus fosters have the character of the perfect friendship that He offers."

To him that is ready to faint, kindness should be showed from his friend. What refuge a true friend is in the time of trouble! But to have such a friend we ourselves must be true. The obligations of friendship are not all upon *one* side.

BIBLE NOTES FOR DAILY DEVOTIONS.

JUNE 1914.

Monday, 1st. Genesis i. 1.

God, Who is in a high sense the Author of Scripture, does not argue His own existence any more than a human author begins his book by proving that he himself actually lives. God *is*. What is the conclusion of long arguments elsewhere is the starting-point of the Bible. The name of God is stamped on the forehead of His book.—*Donald Fraser.*

We traverse the whole field of speculative philosophy and reach the same sublime result: *In the beginning, God.* We roam through the interminable ages and cycles of ages in the eras of geology, and the weary mind comes at length to the same terminus: *In the beginning, God.* Everywhere it is written: There is a God—a living God, a personal God, a present God.—*Joseph P. Thompson.*

We can scarcely estimate the grandeur, the emancipating power, the all-uniting force, of this utterance. It is a worn commonplace to us. It was a strange, thrilling novelty when it was written at the head of this narrative. *Then* it was in sharp opposition to beliefs that have long been dead to us; but it is still a protest against some living errors. Physical science has not spoken the final word when it has shown us how things came to be as they are. There remains the deeper question, What, or who, originated and guided the processes? And the only answer is the ancient declaration: *"In the beginning God created the heaven and the earth."—Alexander Maclaren.*

Yes, now I look at things, they *might* have been made by God. They are vast enough, splendid enough, and harmonious enough. I do not particularly mind if they did come out of germs, molecules, and plasms which naked eyes cannot see. Very likely. They are the more wonderful for that. I never supposed that God drove up the worlds into their places like infinite loads drawn by infinite horses. "Germs" is quite notion enough for me. The kingdom of heaven itself is like unto a grain of mustard seed, and *that* kingdom is infinitely larger than all the constellations put together.—*Joseph Parker.*

Tuesday, 2nd. Genesis i. 2.

The length of time that may have elapsed between the events recorded in the first verse and the condition of the globe, as described in the second verse, is absolutely indefinite. How long it was, we know not; and ample space is therefore given to all the requisitions of geology. The second verse describes the condition of our globe, when God began to fit it up for the abode of man.—*John Eadie.*

The picture suggested in the words is that of a hen sitting on her nest, covering her eggs, brooding over them to bring out the new lives through the warmth of her own body. Without unduly pressing the words, they certainly suggest that when

He brooded over the mere chaos, God was thinking of His children yet to be and planning for their happiness and good. . . . . It fills our hearts with wonder and praise to think that for uncounted ages, before there was a human being on the earth, God was thinking of us, that He foresaw our needs and began laying up goodness for us in the storehouses of nature. No one will say that all this was a mere marvel of coincidences—there is proof of design in it; it could have been nothing else but the love of God planning and preparing for His children in long ages to come.—*J. R. Miller.*

Mr. Hugh Capron in his "Conflict of Truth" refers to the fact that Herbert Spencer makes five essential factors to combine in the production of the universe: Time, Space, Matter, Force, and Motion, and he cleverly suggests that, if the sceptical philosopher had carefully read the first two verses of Genesis, he might have found every one of his five elemental factors, and in his own order:

"In the beginning"—*Time;* "God created the heaven"—*Space;* "and the earth"—*Matter;* "and the Spirit of God"—*Force;* "moved upon the face of the waters"—*Motion.*—*A. T. Pierson.*

God's Spirit went forth to renew the face of creation. Like a bird brooding over its eggs, and bringing life out of them by its vital heat, the Spirit brooded over the face of the deep or abyss. Immediately the quickening, renewing process began. In what way He wrought upon creation we know not, but His almighty touch produced some change, and vitality was diffused throughout creation. And when the great restoring process is begun at the Lord's second coming, the Holy Spirit takes the same part in the work of restitution as at first; for it is when He "is poured out from on high" that "the wilderness becomes a fruitful field," thus identifying Him as at once the Converter of the soul and the Restorer of creation. He is the great Agent in every process for restoring, or perfecting, or beautifying soul and body, nay, the very earth itself. He is the Author of all the loveliness that we see around us in herb, or shrub, or tree, or flower. All life, all beauty, all order, all perfection are from the Holy Spirit!—*Horatius Bonar.*

Wednesday, 3rd. Genesis i. 3 to 5.

Ver. 3. Is it not curious—after learning from Hebrew scholars that the "moving" of the Spirit (which in the Scripture was followed at once by light) means literally a "trembling," as of brooding wings—to read from Professor Tyndall's pen the statement that "the splendor of the starry firmament is the transported *shiver* of bodies countless millions of miles distant"? After four thousand years, once more man "thinks God's thoughts after Him"—the word with which science ends its inquiry after the origin of things is the same with which Moses began his "book of origins": "the Spirit of God *moved* upon the face of the waters."—*J. B. Thomas.*

"God said, Let there be light; and there was light." How simple! And yet how Godlike! "He spake, and it was done; he commanded, and it stood fast." Infidelity may ask: "How? Where? When?" The answer is: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."—*C. H. Mackintosh.*

Ver. 4. No sooner is there a good thing in the world than *a division is necessary.* Light and darkness have no communion; God has divided them, let us not confound them. Sons of light must not have fellowship with deeds, doctrines, or deceits of darkness. The children of the day must be sober, honest, and bold in their Lord's work, leaving the works of darkness to those who shall dwell in it forever. . . . . In judgment, in action, in hearing, in teaching, in association, we must discern between the precious and the vile, and maintain the great distinction which the Lord made upon the world's first day.—*C. H. Spurgeon.*

The lights of heaven are made to serve us, and they do it faithfully and shine in their season without fail. We are set "as lights in this world" to serve God. Do we in like manner answer the end of our creation?—*Selected.*

Thursday, 4th. Genesis i. 6 to 8.

This harmonizes with what is known of the processes of evaporation to which the clouds are subject as they float above us—lakes of water in the azure vault. The firmament sustains the waters collected in its scattered clouds, and separates them from those resting on the surface of the earth. Take in connection with this, what Solomon has written: "All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again" (Eccles. i. 7); and we may fairly press the question: Can any brief description more exactly set forth what has been ascertained as to the settled *course* of evaporation?—*William Fraser.*

I understand the making the firmament to signify that (so far as man is concerned) most magnificent ordinance of the clouds; the ordinance that as the great plain of waters was formed in the face of the earth, so also a plain of waters should be stretched along the height of air, and the face of the cloud answer the face of the ocean; and that this upper and heavenly should be of waters, as it were, glorified in their nature, no longer quenching the fire, but now bearing fire in their own

bosoms; no longer murmuring only when the winds raise them, or rocks divide, but answering each other with their own voices from pole to pole; no longer restrained by established shores, and guided through unchanging channels, but going forth at His pleasure like the armies of the angels and choosing their encampments on the height of the hills; no longer hurried downward forever, moving but to fall, nor lost in the lightness accumulation of the abyss; but covering the East and the West with the waving of their wings, and robing the gloom of the farther infinite with a vesture of divers colors, of which the threads are purple and scarlet, and the embroideries flame.—*John Ruskin.*

I have lately seen two miracles—the first, as I was looking out of my window and saw the stars in heaven, and all that beautiful vaulted roof of God, and yet saw no pillars on which the Master Builder had fixed this vault; yet the heaven fell not, but all that grand arch stood firm. Now, there are some who search for such pillars, and want to touch and grasp them, and since they cannot, they wonder and tremble as if the heaven must certainly fall, for no other reason but because they cannot touch and grasp its pillars. If they could lay hold on those, think they, then the heaven would stand firm!—*Martin Luther.*

Friday, 5th. Genesis i. 9, 10.

The sacred singer possibly hints at the process in Ps. civ. 6-8: "The deep as a garment thou didst spread over it; above the mountains stood the waters. At thy rebuke they fled; at the voice of thy thunder they hasted away. They go up the mountains; they go down the valleys; unto the place that thou hast founded for them." This description is highly poetical, and, therefore, true to nature. The hills are to rise out of the waters above them. The agitated waters dash up the stirring mountains, but, as these ascend, at length sink into the valleys, and take the place allotted for them. Plainly the result was accomplished by lowering some and elevating other parts of the solid ground. Over this inequality of surface, the waters, which before overspread the whole ground, flowed into the hollows, and the elevated regions became dry land.—*James G. Murphy.*

Revelation is the only key to Creation; the only solution of the enigma of its use, as well as of its purpose and destiny. The Christian believer alone enters on the study of nature aright. He alone feels the ineffable majesty of that august temple of the Creator, and treads its aisles with the humility which leads to wisdom and kneels at its altars with becoming devotion.—*Henry Alford.*

It is only as the fullness of the time comes, in the brighter light of increasing scientific knowledge, that these grand old oracles of the Bible, so apparently simple, but so marvelously pregnant with meaning, stand forth at once cleared of all erroneous human glosses, and vindicated as the inspired testimonies of Jehovah.—*Hugh Miller.*

Certain it is that whatever new views may now be taken of the origin and authorship of the first chapter of Genesis, it stands alone among the traditions of mankind in the wonderful simplicity and grandeur of its words. Specially remarkable, miraculous it really seems to be, is that character of reserve which leaves open to reason all that reason may be able to attain. The meaning of these words seems always to be a meaning ahead of science, not because it anticipates the results of science, but because it is independent of them, and runs, as it were, round the outer margin of all possible discovery.—*Duke of Argyll.*

Saturday, 6th. Genesis i. 11 to 13.

"God said: . . . . and it was so." That lifts us above all the poor childish myths of the nations, some of them disgusting, many of them absurd, all of them unworthy. There was no other agency than the putting forth of the Divine will. The speech of God is but a symbol of the flashing forth of His will. To us Christians the antique phrase suggests a fullness of meaning not inherent in it, for we have learned to believe that "all things were made by him" Whose name is "The Word of God"; but, apart from that, the representation here is sublime. "He spake, and it was done": that is the sign-manual of Deity.—*Alexander Maclaren.*

An immense advance in the career of Creation is marked by these phrases: *"whose seed is in itself," "yielding fruit after his kind."* These are expressions you would never apply to anything inorganic, but only to living things, which do have seed in themselves, and which do yield fruit after their kinds. These phrases mark the eternal boundary between the organic world and the inorganic; between life and absence of life. Strikingly, too, these phrases—"yielding fruit after his kind," "whose seed is in itself"—involve the doctrine of the invariability of species.—*George D. Boardman.*

In the expressions, *"yielding seed," "having seed in itself,"* the words describe with wonderful precision the characteristic of a living species, distinguishing it from mineral or inorganic substances. Beings having powers of growth and reproduction were now facts. With reference to the introduction of life, science has no explanation; for no experiments have resulted in making from dead matter a living species. We can only say, "God created."—*James D. Dana.*

All that God does is in prosecution of a plan, an eternal idea come to utterance. The tree ripens to the grade of a purpose that was ripe before the tree, and before the third day. It is all one whether we say that the plan is deposited in the seed, or that God builds the plans each moment against the pattern of His thought, as the mason lays bricks close to the plumb-line. It all sums up into the same result. There are no planless seeds, no purposeless scions. They follow a plan. Nature works from a copy.—*C. H. Parkhurst.*

Sunday, 7th. Genesis i. 14 to 19.

The first nations had no other almanac than the rolling heavens. Spring and summer, ploughing, sowing, and reaping time were regulated by the rising and setting of certain constellations. Their use in this respect is referred to, not only by the Greek and Latin poets, but also in the Bible. "Canst thou bring forth Mazzaroth in his season?" The "bands of Orion" are the iron chains of the wintry frosts and storms; the "sweet influences of Pleiades" represent the return of the genial vernal season, and of that reviviscence of nature of which the heliocentric rising of this beautiful constellation was the well-known rule or signal. Let astronomy be carried ever so far theoretically, the great *practical uses* of the stars to us will continue to be the accurate determination of the year, the regulation of the seasons, and the safe navigation of ships.—*Tayler Lewis.*

In all ages of the world men have accepted the motions of the heavenly bodies as the measure of duration or time. It is these motions, these sunrises and sunsets, these new and full moons, these morning and evening stars, these transits of the meridian, which have enabled men to divide time into seconds, minutes, hours, days, weeks, months, seasons, years, decades, centuries, millenniums. It is also to these motions of the heavenly bodies that we owe such words as dial, clock, chronometer, journal, Sabbath, anniversary, era, almanac, calendar, chronology, even that august word —History. Sun, moon, and stars are man's natural chronometer.—*George D. Boardman.*

That we may sleep and wake at healthful intervals, the Framer of our bodies and Father of our spirits has mercifully divided the day from the night; at every sunset dropping the curtains of His evening, and so inviting to repose; at every sunrise lifting the curtains of His morning, and so inviting to labor!—*George D. Boardman.*

The work of the first four days is the preparation of the dwelling place for the living creatures who are afterwards created to inhabit it. How far the details of these days' work coincide with the order as science has made it out, we are not careful to ask here. The primeval chaos, the separation of the waters above from the waters beneath, the emergence of the land, the beginning of vegetation there, the shining out of the sun as the dense mists cleared, all find confirmation even in modern theories of evolution. But the intention of the whole is much rather to teach that, though the simple utterance of the Divine will was the agent of creation, the manner of it was not a sudden calling of the world, as men know it, into being, but majestic, slow advance by stages, each of which rested on the preceding. . . . . The Divine Workman, Who is always patient, worked slowly then as He does now. Not at a leap, but by deliberate steps, the Divine ideal attains realization.—*Alexander Maclaren.*

Monday, 8th. Genesis i. 20 to 23.

According to Moses, plants and animals, with the exception of man, were not brought into being as single individuals, or as pairs at the most, but when God spake He said: "Let the waters swarm with swarms of living creatures." . . . . To such a creation as this the fossiliferous rocks testify. Not at one point on the earth's surface only does a particular species appear, but at many points at the same time, and these points far distant from each other.—*George D. Armstrong.*

The earliest life was a long marine era, and the geologist, Le Conte, unconsciously echoes the very words of the Scripture when he says that the "early seas literally swarmed with living beings," beginning in the Cambrian, and that 10,074 species have been found in the Silurian rocks alone. Sea life was the first main exhibition. And a mighty exhibition it was. For following close upon these Silurian species, and in fact beginning there, came the vast outburst of fishes that fill the Old Red Sandstone, or Devonian, so full.—*S. C. Bartlett.*

The physical laws may explain the inorganic world; the biological law may account for the development of the organic, but of the point where they meet, of the strange borderland between the dead and the living, science is silent. It is as if God had placed everything in earth and heaven in the hands of nature, but had reserved a point at the genesis of life for His direct appearing.—*Henry Drummond.*

At the close of this day the Lord does what He has not done on any of the other four days: He blesses that which He has created, and the object of His blessing is an abundant and perpetual increase. God is liberal; munificent in His donations both temporal and spiritual. Does He give joy? It is "joy unspeakable." Does He give peace? It is a peace "which passeth all understanding." Does He give pleasures? They are "pleasures for evermore." Does

He give glory? It is an "exceeding and eternal weight of glory."—*A. McAuslane.*

Tuesday, 9th. Genesis i. 24, 25.

Seven times is the phrase, *"after his (or their) kind,"* repeated, in four verses. Like the previous, solemn iteration of the same phrase in the story of the genesis of the plants, it almost stands like a prophetic *caveat* against the modern hypothesis of the mutability of species. Alike according to Moses and the observed facts of nature, the tree, whose seed is in itself, bears fruit after its kind; the fish of the sea bears fishes after its kind; the bird of the air bears birds after its kind; the beast of the land bears beasts after its kind.—*George D. Boardman.*

The doctrine that God created plants and animals in the beginning, *"after their kind,"* has prevailed for three thousand years, from Moses until now, among the best, noblest, and wisest of men. It has been no crude fancy of ignorant peasants alone. Among its firm believers are all the prophets and all the apostles, most of the Greek philosophers, and Christian divines and men of science for fifteen centuries, the intellectual lights and standard-bearers of the leading nations of the earth. . . . . Its true birthplace is in no flint-weapon manufactory, or bone-cavern—in an "era of profoundest darkness." It is in "thick darkness" of a very opposite kind, when Moses, "learned in all the wisdom of the Egyptians"—the foremost, wisest, and noblest of all living men—drew near to the presence of Jehovah, talked with Him "face to face" in the holy mount "as a man speaketh unto his friend," and received from Him those messages which have enlightened and cheered the minds and hearts of sinful men through every later age of the world's history.—*T. R. Birks.*

Geology is a modern science. It broadly affirms a primal condition of chaos and desolation; an abyss of waters; an original light, chemical rather than solar; a condensation of vapor, with cloud above and sea below—an expanse; an emergence of dry land as the waters settled; the appearance of vegetation in three orders: plant, herb, tree; then the beginning and development of animal life, ending in man. Is not that exactly the teaching and order of Genesis? If so, who guided Moses, long before these scientific truths were discovered, so that he made no essential mistake?

Comparative anatomy is another modern science. It ranks animals according to the proportion of brain to spinal cord. If two to one—a fish; two and a half to one, reptile; three to one, bird; four to one, mammal; thirty-three to one, man. Is not that the order of the animal creation in Genesis?

If we look for harmony and coincidence we shall find it, and shall not be surprised. For He Who formed the eye and ear, shall He not know how they are made, and in what terms accurately to refer to them? And shall not the universal Creator know how to use language about His own workmanship—the forms and forces of creation—without contradicting Himself?—*A. T. Pierson.*

Wednesday, 10th. Genesis i. 26, 27.

All through the creative ages before man was made God was preparing and fitting up this earth to be his home. First, there was chaos, a world without beauty, light or life, waste and empty, yet with God brooding over it. Then light broke over the dark world. Then the waters were gathered into seas and lakes and rivers, and the continents emerged—plains, hills, mountains. Then life appeared—vegetable life, animal life, in orderly succession. As the time drew near for man's creation, one particular place was chosen and fitted up to be a home for man—a Garden of Eden—filled with the rarest things of creation. All this for man not yet made; all the exquisite beauty and variety of scenery, all the wealth hidden away in mountains and hills, all the useful things prepared and stored up in nature, were for man's happiness and comfort.—*J. R. Miller.*

The fact of Divine deliberation here, and here only, interrupting the continuous flow of God's creative acts, sufficiently indicates the solemnity of that which is to follow. Earth and earth's tribes were prepared; but now there is a king to be set over them—one like them, but also unlike them: a complex being, made up of the dust of the earth and of the image of God.—*Henry Alford.*

Instead of saying, "Let there be man," as He had before said, "Let there be light," or giving a command to the elements to bring forth so noble a creature, [God] speaks of the work as immediately His own, and in the language of deliberation; implying thereby not any more intrinsic difficulty in this act of His power than in the creation of the smallest insect, but the superior dignity and excellence of the creature He was about to form.—*George Bush.*

The transition from the work of the first four days to that of creating living things must have had a break. No theory has been able to bridge the chasm without admitting a Divine act introducing the new element of life, and none has been able to bridge the gulf between the animal and human consciousness without admitting a Divine act introducing "the image of God" into the nature common to animal and man. Three facts as to humanity are thrown up into prominence: its possession of the image of God, the equality and eternal interdependence of the sexes, and the

lordship over all creatures. Mark especially the remarkable wording of ver. 27: "created he *him;* male and female created he *them.*" So "neither is the woman without the man, nor the man without the woman." Each is maimed apart from the other. Both stand side by side, on one level before God. The germ of the most "advanced" doctrines of the relations of the sexes is hidden here.—*Alexander Maclaren.*

Thursday, 11th. Genesis i. 28 to 30.

Ver. 28. The Family is an ordinance of God. It draws its credentials from the parental appointment in Eden. Its solemn ceremony of installation was the crowning act of creation. No other institution, whether surviving now or perished in the past, can show such an antiquity. The records of it are the first syllables of written history, and the faintest stammerings of tradition. . . . . It began while the earliest beams of the world's twilight were shooting up into a sky whose stars no tongue had yet called by their names—over an unpeopled world. Was not its origin, then, Divine? And is not the *preservation* of the family as clearly stamped with God's purpose as its origin?—*F. D. Huntington.*

A vice-regent upon earth, Godlike, His image, an absolute ruler over all creatures, a mediator between God and the creatures, man was to be! And now what have Satan and sin made out of him? A poor slave of his lusts and desires, his body languishing under disease, bowed down to the earth, perspiring and shedding tears, no longer controlling the entire creation, but living in constant fear. He fears the heat of the sun and the cold air, he fears the fire and the water and the animals of the field, he fears life and fears death, and his entire power and knowledge prove helpless against the grape bug and the potato disease, or against the invisible poisonous germs of the cholera, which give him fearful pain and deadly disease. How is the king of earth fallen and his glory gone!—*F. Bettex.*

A right to rule is not a right to tyrannize. . . . . All power is of God, and can only be lawfully exercised when exercised according to His designs. That likeness to God in which we were originally created, should remind us that justice and goodness and mercy are the chief distinctions after which we should aspire; and that our dominion was designed, like that of Him Who designed it, to be exercised with wisdom, rectitude, and compassion. The consideration of our dominion and the services by which those who are subjected to our power, in such numberless ways minister to our comforts, only enforce on us more strongly the duty of providing for their comfort and preserving them from injury. And is it not the very essence of benevolence to desire and to promote the happiness of every being within the sphere of our influence?—*S. McGill.*

Ver. 29, 30. "Doth God take care for oxen?" Yes, certainly. He provides food convenient for them, and not for oxen only, which were used in His sacrifices and man's service, but even the young lions and the young ravens are the care of His providence; they ask and have their meat from God. Let us give to God the glory of His bounty to the inferior creatures that are all fed, as it were, at His table, every day. He is a great housekeeper, a very rich and bountiful one, that satisfies "the desire of every living thing." . . . . He that provided for Adam without his care, and still provides for all the creatures without their care, will not let those that trust Him "want any good thing."—*Matthew Henry.*

Friday, 12th. Genesis i. 31 to ii. 1.

Unity of purpose pervades all the works of the Almighty. The scheme of His government is one; and though there be wheels within wheels, plans within plans, all move on in unbroken harmony and tend to a common result. There is a subordination of parts—the inanimate to the living, the material to the spiritual, the spiritual to the moral, and all to the glory of God; and when He casts the eye of His omniscience upon any portion of His works, He delights not in it as an isolated fragment, however perfect in its kind or however clearly displaying any single perfection of His nature, but as a means tending, in its proper place, to the development of the great result which the whole was designed to accomplish.—*J. H. Thornwell.*

I have seen the back of a splendid painting, and there, on the dusty canvas, were blotches and daubs of color—the experiments of the painter's brush. There is nothing answering to that in the works of God! I have seen the end of a piece of costly velvet; and though man had in it fairly imitated the bloom of the fruit and the velvet of the flowers, there was a common, unwrought, worthless selvedge—a coarse, unsightly selvedge. There is no selvedge in the works of God!—*H. Wonnacott.*

"Through faith we understand that the worlds were framed by the word of God." Let us mark this expression with great care. "Through faith we understand." Faith is the great secret of true perception. Never do we find any opposition in Holy Scripture between faith and understanding, between faith and reason, but only between faith and sight. Faith is the greatest perceptive power in the world. Through faith we *see.* And as we contemplate God's creation in the light of this early chapter as

well as in the later chapters of modern science, we come back to the old word which declares that "thou hast created all things, and for thy pleasure they are and were created."—*W. H. Griffith Thomas.*

The *order* of that vision of the creative work with which the Bible begins its history is so closely in harmony with the results worked out by geological investigations that the correspondences have excited marked attention, and have been justly regarded as establishing the common authorship of nature and revelation.—*Sir William Dawson.*

Saturday, 13th. Genesis ii. 2, 3.

Ver. 2. "God . . . . rested." Not that God was tired, but His work was done—the last beauty glowed tenderly on the picture like a smile of contented love. If Moses had said that "The Infinite having caused this emanation called the universe to settle into harmonic proportions," and so forth, I should have turned away from him in disgust, for it would have been the strut of the peacock, and I have no liking for that air. It is best as it is. It even brings God near to us in a kind of human sympathy. Commanding, creating, setting fast the orbs and rocks, He is far enough away from us; but when He *rests* He seems to be close at hand.—*Joseph Parker.*

Ver. 3. "And God blessed the seventh day." And long afterwards Jesus blessed the bread. The work of each was done. Jesus died before He was nailed to the Cross; no man took His life from Him; He laid it down of Himself. You remember when? When He said in Gethsemane: "Not my will, but thine, be done"; *then* He died. The remainder was a Jew's murder, a highwayman's conquest. "God saw every thing that he had made, and behold, it was very good." And Jesus, too, "shall see of the travail of his soul, and shall be satisfied." Thus the *end* shall be good. The process may be rugged and severe, but the end will be bright and tenderly calm.—*Joseph Parker.*

The Sabbath was ordained in the time of man's innocence. It was part of that great system of good which God ordained. It was appointed, not as a yoke or burden, but to be a blessing to the race. It was ordained for man—both for man's physical and spiritual good. We ought to keep the Sabbath, not only because it was ordained by God, but also because it was ordained for our own good. Our Christian Sabbath is doubly sacred since it comes to us as a memorial of a finished redemption and of a completed and glorious victory over sin and the grave. The Sabbath is a prophecy, therefore, of the eternal Sabbath of heaven and of the rest that remaineth for the people of God.—*J. R. Miller.*

God gave the Sabbath, His first ordinance, to man while he stood the father and representative of the whole human race: therefore, the Sabbath is not for one nation, for one time, or for one place.—*Adam Clarke.*

The morning of the seventh is not followed by any *evening.* The day is still open. When the evening shall come the last hour of humanity will strike.—*Arnold Guyot.*

Sunday, 14th. Genesis ii. 4 to 6.

This account of creation is deeply religious, and from this fact I infer that the whole book of which it is the opening chapter is intended to be a religious and not a scientific revelation. . . . . The object of Moses is simply and absolutely *religious.* We do not say that a man is an atheist because he writes upon geology without announcing a religious creed. So we ought not to say that a man is an ignoramus because he writes a religious book without any pretence to scientific learning. This man is resolved on reading all things from the God-side: he will read them downwards, not upwards; he will begin at the fountain, not at the stream; and in claiming to do this he is evidently exercising a legitimate discretion, and he must justify its exercise by the results which he secures. . . . . Now, Moses says, I am going to write the history of the world as a *theologian;* I deliberately and distinctly assume a theological standpoint, and my meaning you may catch from my first tone —"In the beginning God created the heaven and the earth." How he will conduct the discussion we cannot at this moment tell. He may have made a mistake in supposing that it can be conducted from this point at all. But in common fairness give him time. The disgrace and the shame will be his, not ours, if he fail, so the least we can do is to let him have all the scope he asks for. It does not follow because another writer proposes to give the history of creation without any reference to God that, therefore, he will inevitably and completely succeed. Even an atheist may be sometimes wrong! I ask fair play for both godly and godless writers: let each write his Bible, "and the God that answereth by fire, let him be God!"—*Joseph Parker.*

Truth and divinity are stamped on every line of the early chapters of Genesis, alike in their archaic simplicity and in that accuracy as to facts which enables them not only to stand unharmed amid the discoveries of modern science, but to display new beauties as we are able more and more fully to compare them with the records stored up from old in the recesses of the earth. Those who base their hopes for the future on the glorious revelations of the

Bible need not be ashamed of its story of the past.—*Sir William Dawson.*

The second chapter of Genesis is the natural sequel of the first. . . . . We now proceed to that which is the predominant purpose of the book—the record of human life in relation to God and religion. The thought of creation is now no longer dominant. In the first chapter man comes at the end as the crown of creation; here he comes at the commencement as the starting-point of human history.

At the same time this chapter is preparatory to the next, for it deals with some of the fundamental facts and experiences of human life which find their expression and development along the lines recorded in later chapters. We are again reminded that Genesis is a book of beginnings, for this chapter is essentially a chapter of "geneses," and is best looked at from this point of view, since it deals with some of the primary essentials of human life on earth. It is hardly too much to say that there is a great law connected with the first mention of anything in Scripture which is afterwards treated or recorded in other parts. It will frequently, if not always, be found that "the very first words on any subject of which the Holy Spirit is going to treat are the keystone of the whole matter."—*W. H. Griffith Thomas.*

When chapter two begins, the whole style of the narrative changes. The opening sentence briefly epitomizes all that precedes: "Thus the heavens and the earth were finished, and all the hosts of them," and, in the first six verses, there is a *résumé* of the work of the first five days. Then the narrator reverts to the creation of man, to present some details which help to interpret what is to follow. *There is now a forward look into history.* Man's fall into sin and the consequent loss of his scepter and fellowship with God are to be recorded; woman's leading part in that transgression, with the relation of her seed to the salvation of God; the forfeiture of Eden and of the right to the tree of life. All this can be understood only by a fuller account of man's creation; of how woman came to be; of the Garden of Eden, its contents, privileges and restrictions; and how the woman was tempted and fell and then tempted the man. How manifestly there is a look forward here—the previous narrative being amplified, adding certain details, omitted before, as irrelevant to the mere story of creation!—*A. T. Pierson.*

Monday, 15th. Genesis ii. 7.

These are two accounts of the creation of man: the former, as the closing stage of the material and animal creation; the latter, as the opening stage of the moral and spiritual history of the race. Some, even among commentators, strangely miss this obvious relation of the two narratives; yet, from this "inspiration point," the whole of this twofold story of man's origin is seen, illuminated with new meaning. What is a goal to one part of a journey is to the next a starting point; every new stage of progress suggests at once a backward and forward look, a retrospect and a prospect.—*A. T. Pierson.*

Ours is indeed a lowly origin, but not an unholy one. There is nothing sinful in the soil of the earth. The curse is on it, and in it, for man's sin. But the soil itself contains no defilement. Out of this very dust was fashioned the body of Him Who took our flesh. The Son of the Highest has taken into His person this very dust of ours, thereby showing us that there is nothing in it really vile; nay, thereby putting wondrous honor upon it, and elevating it to a seat upon the very throne of God. Out of this dust our resurrection bodies are to be formed; so that when this corruptible shall put on incorruption, we shall not the less be possessors of a body derived from the "dust of the ground." This body of ours is yet to sit upon the throne of the universe. "We have borne the image of the earthy, we shall also bear the image of the heavenly."—*Horatius Bonar.*

Whatever may be true of man's bodily frame there was a point of departure from material creation in regard to man's moral being which is characterized in this verse as a Divine act differentiating man from nature. Once again we are in the region of scientific fact, for, in spite of arguments to the contrary, there is—at any rate up to the present—no real proof of the evolution of man's moral and spiritual nature. Personality has never yet been expressed in terms of evolution, and requires a Divine creation to account for it. Three great facts stand outside the realm of evolution as it is now understood—human speech, human conscience, and human individuality.—*W. H. Griffith Thomas.*

First Thou madest the great house of the world, and furnishedst it: then Thou broughtest in Thy tenant to possess it. All Thy creation hath not more wonder in it than one of us. Other creatures Thou madest by a simple command; man, not without a Divine consultation: others, at once; man Thou didst first form, then inspire: others, in several shapes like to none but themselves; man, after Thine own image: others, with qualities fit for service; man, for dominion. Man had his name from Thee; they had their names from man. How should we be consecrated to Thee above all others, since Thou hast bestowed more cost on us than others!—*Bishop Joseph Hall.*

Tuesday, 16th. Genesis ii. 8 to 14.

Elohim, of Whom Gen. i. speaks as the God of the universe, becomes, in the second

and third chapters, Jehovah, or the God of salvation. He becomes such when He plants and prepares the Garden of Eden to be the dwelling place of man, and the starting point in his history.—*J. H. Kurtz.*

This is the story of Eden—the *"pleasure"* garden—which must have been perfect, since *"the* LORD *God planted it."* There grew every tree, pleasant to the sight and refreshing to the taste. There stood also two significant trees: the tree of life and the tree of knowledge of good and evil. Possibly these had no inherent quality by which they differed from other trees, but were natural growths, deriving their peculiar names and character from a Divine decree which connected them respectively with blessing and cursing. . . . . For all purposes of the narrative it seems enough to make both trees outward and visible reminders of the highest summit of privilege on the one hand, and the deepest abyss of peril on the other.

So regarded, they stand for the permanent and perpetual duality of human experience. God sets before all intelligent beings, blessing and cursing, as inseparable from obedience and disobedience. He offers life to those who do His will. He has nothing but death to offer to those who are self-willed and resist Him.—*A. T. Pierson.*

Human life requires a locality, a home for its proper expression and development, and consequently we read of God's provision for this great necessity. . . . . The two elements of man's home call for our attention—the characteristics of beauty *("pleasant to the sight")* and utility *("good for food")*. As it was with the first home, so should it ever be, in the possession and proportion of these two requirements. The beautiful without the useful, or the useful without the beautiful, will fail in that which is essential to a true home.—*W. H. Griffith Thomas.*

What a chance had man in beginning life as a gardener! Beginning life in the open, sunny air, without even a hothouse to try his temper! Surely he ought to have done something better than he did! The air was pure, the climate was bright, the soil was kindly: you had but to "tickle it with a spade and it laughed in flowers." And a river in the grounds! Woe to those who have their water far to fetch! But here in the garden is the stream, so broad that the moment it is liberated from the sacred place it divides itself into four evangelists, carrying everywhere the odors of Eden and the offer of kindly help. Surely, then, man was well-housed to begin with! He did not begin life as a beggar. He farmed his own God-given land, without disease, or disability, or taxation to fret him; yet what did he make of the fruitful inheritance? . . . . We shall see. —*Joseph Parker.*

Wednesday, 17th. Genesis ii. 15 to 17.

Ver. 15. That which was man's storehouse was also his workhouse; his pleasure was his task: Paradise served not only to feed his senses, but to exercise his hands. If happiness had consisted in doing nothing, man had not been employed; all his delights could not have made him happy in an idle life. Man, therefore, is no sooner made than he is set to work: neither greatness nor perfection can privilege a folded hand.—*Bishop Joseph Hall.*

In the Garden of Eden man was to *"dress it and keep it."* May not this latter phrase give us some hint of already existing danger? May not defence as well as preservation be included? If so, man was not only to do the work of the gardener in dressing it, he had also to safeguard it, presumably from foes: . . . . We seem to be in the realm of spiritual realities in this hint of the existence of evil on the earth.—*W. H. Griffith Thomas.*

To every human being, not less than to Adam, God has given a garden to till and to keep: it is the garden within him.—*George D. Boardman.*

Ver. 16, 17. "In the day that thou eatest thereof thou shalt surely die." This is not a threat. It is not a defiance or a challenge. It is a revelation; it is a warning! When you tell your child not to touch the fire or it will be burned, you do not threaten the child: you warn it in love, and solely for its own good. Foolish would the child be if it asked why there should be any fire; and foolish are we, with high aggravations, when we ask why God should have set the tree of life and the tree of knowledge in Eden.—*Joseph Parker.*

In short, the grand trial was, what it ever hath been, and what it ever will be till the present world shall cease to exist, a trial between flesh and spirit, between earth and heaven: whether things visible or invisible, things suited to the animal or spiritual condition of the original man, should have the preference with him; in a word, whether Adam would walk by *sight,* or by *faith.—C. Daubeny.*

Thursday, 18th. Genesis ii. 18, 21 to 25.

Ver. 18. Above, it is said, "God saw all that he had made, and behold, it was very good": here it is *"not good,"* for no other reason than because all was not yet complete.—*Otto von Gerlach.*

Ver. 21-25. Marriage . . . . was first instituted and solemnized in Eden, and God was the officiating Priest. This, with the Sabbath rest, are the two institutions that have come down to us from a *sinless* state, before the trail of the serpent was over all human joys! How sacred should be that relationship which was deemed

worthy to exist in man's original innocence! And how awful the sin and guilt of perverting, debasing and practically destroying wedlock as God first decreed it!—*A. T. Pierson.*

He to Whom all modes are the same, chose one which should serve vividly to impress upon the minds of man and woman, their peculiarly intimate relation to each other. In other creatures there was no natural connection between the pairs in the very act of creation. The sexes were in them created independently of each other. But in the man the union was to be of peculiar solemnity and significance; it was even to set forth, as by symbol, the union between Christ and His Church. The fact of the woman's derivation from man—a part of himself, separated, to be in another form reunited to him, was calculated to indicate and to originate an especial tenderness in their nuptial state, and its indissoluble character.—*John Kitto.*

"One flesh." The human race is essentially one. The microscopic expert is summoned to examine the blood stain, not to determine whether it comes from African or Caucasian veins, which he cannot tell, but whether it be the blood of *man;* for Paul's word is true, not figuratively only, but literally, that God "hath made of *one blood* all nations of men."—*J. B. Thomas.*

On this point of the unity of man's origin, those who bow to the authority of the most ancient and the most venerable traditions, and those who accept the most imposing and popular of modern scientific theories, are found standing on common ground, and accepting the same result.—*Duke of Argyll.*

Friday, 19th. Genesis ii. 19, 20.

We are here taught in detail what is mentioned briefly in i. 26—man's original dominion and lordship over nature. In a very true sense God intended man to be the crown of creation, and this naming of creatures of the earth and sky is the Scripture method of emphasising a fact which all scientific research during the centuries has gone to confirm more and more. Man was intended to be supreme, the culminating point of God's creation.—*W. H. Griffith Thomas.*

As far as we can trace back the footsteps of man, even on the lowest strata of history, we see that the Divine gift of a sound and sober intellect belonged to him from the very first. The earliest work of art wrought by the human mind—more ancient than any literary document, and prior even to the first whisperings of tradition—the human language, forms an uninterrupted chain from the first dawn of history down to our own times.—*Max Müller.*

In the naming of the animals by the first man we have not only the primary truth of his superiority to them, but a further indication that the gift of speech was not the slow growth of ages, but an endowment of man from the first, just as much as any of his other powers or properties.—*Sir William Dawson.*

God brought the animals which He had created to man, to "see what he would call them"; and the names chosen by man were to remain to them forever. This is the first act by which man exercised his sovereignty. . . . . In the first cosmogony, God Himself fixed the names of the objects which He had called into existence; He determined the appellations of day and night, of heaven, and sea, and dry land. Here He cedes this right to man, whom He has ordained to "have dominion . . . . over all the earth." The name was, according to Hebrew and Eastern writers in general an integral part of the object itself; it was not deemed indifferent; it was no conventional sign; it was an essential attribute. . . . . The right, therefore, of determining the names includes authority and dominion; but man did not perform this act of his own accord; he did not yet feel his exalted rank; but God, by inviting him to perform it, made him governor over the works of His hands, and placed all under his feet.—*M. M. Kalisch.*

Saturday, 20th. Genesis iii. 1 to 7.

This section . . . . sets before us the breaking up of the whole scene on which we have been dwelling. It abounds in very weighty principles; and has, very justly, been, in all ages, resorted to as a most fruitful theme for those who desired to set forth the truth as to man's ruin and God's remedy. The serpent enters, with a bold question as to Divine revelation—terrible model and forerunner of all infidel questions since raised by those who have, alas! too faithfully served the serpent's cause in the world—questions which are only to be met by the supreme authority and Divine majesty of Holy Scripture.—*C. H. Mackintosh.*

Satan appealed to three desires, not inherently and essentially wrong; appetite—*"the tree was good for food";* the esthetic faculty—*"it was pleasant to the eyes";* the intellectual faculty, the craving for knowledge and wisdom—it was *"a tree to be desired to make one wise."* In neither of these desires—for food, for beauty, or for wisdom—was there anything sinful.

But, with most subtle wiles, the tempter suggested disobedience as the way to gratify these normal cravings; and he presented disobedience in such plausible disguise of sophistry as to make it appear rather meritorious and virtuous to disregard

the Divine prohibition—as if the command had well-nigh proceeded from jealousy lest the creature should be too much on a level with the Creator, lest they should be themselves *"as gods, knowing good and evil."*

Thus the subtlety of the serpent triumphed and man fell. And thus the natural, normal cravings themselves became tainted with sin, and what had been innocent desires sank to the level of inordinate lusts—"the lust of the flesh, and the lust of the eyes, and the pride of life."—*A. T. Pierson.*

In Rev. xii. 9, we read of "the great dragon": "that old serpent, called the Devil and Satan." In this form he seduced our first parents, and effected the ruin of mankind in their original head. From that period his empire on earth commences, as erected in rebellion against the kingdom of God and His Christ; an empire composed of ignorance, idolatry, impiety, cruelty and vice; alienation from God, and disobedience to His holy will and law: these are the ingredients and principles of Satan's empire in the world.—*Robert Hall.*

Whatever the broader meaning of this first temptation may have been, everyone must meet a like personal experience, and hence this Genesis story has for us a most vital interest. Every one must be tempted. Untried life is not yet established. We must be tested and proved. It is the man who endureth temptation that is blessed. Our first parents did not endure.—*J. R. Miller.*

Sunday, 21st. Genesis iii. 8 to 13.

We have in this an account adapted to Oriental nations, for in Eastern countries it is customary to walk out in the evening to catch the fresh breeze. We are told that God did this—that is, a human feeling is attributed to God. Let the sceptic enjoy his merriment. To us there is something most touching in the statement that to our first parents in the most hallowed hour of the whole day the voice of God seemed like the thundering of the Divine anger. A child might interpret that rightly to himself. When he has done wrong he is afraid, he dares not hear a sound; a common noise, in the trembling insecurity in which he lives, seems to him God's voice of thunder. To the apostles the earthquake at Philippi was a promise of release from prison; to the sinful jailer a thing of judgment and wrath: "Sirs, what must I do to be saved?"—*F. W. Robertson.*

"Where art thou?" Six thousand years have passed away, and this question has come rolling down the ages. I doubt whether there has been one of Adam's sons who has not heard it at some period or other of his life. And it is well for a man to pause and ask himself this question. . . . . I do not ask you where you are in the sight of your neighbors; I do not ask you where you are in the sight of your friends. It is of very little account what men think of us; but it is of vast importance what *God* thinks of us.—*D. L. Moody.*

The shuffling excuses, which venture even to throw the blame of sin on God *("the woman whom thou gavest me")*, or which try to palliate it as a mistake *("the serpent beguiled me")*, have to come at last, however reluctantly, to confess that *"I"* did the sin. Each has to say: *"I did eat."* So shall we all have to do. We may throw the blame on circumstances, weakness of judgment, and the like, while here, but at God's bar we shall have to say: *"Mea culpa, mea culpa."—Alexander Maclaren.*

No sin of others in tempting us will ever excuse our sin in yielding. No one can compel us to do wrong. Our sin is always our own.—*J. R. Miller.*

They ate of the tree which was to make them wise, and, alas! they saw clearly what sin was, what shame, what despair, what death. They lost God's presence, and they gained the knowledge of evil. They lost Eden, and they gained a conscience. This is the "knowledge of good and evil." —*J. H. Newman.*

Monday, 22nd. Genesis iii. 14, 15.

The Incarnation begins to appear, in its preparations and foretokenings, at the very beginning of the Biblical period, as the one central fact and supreme glory of the whole. The Redemption is the theme of the sublime chorus of inspired voices from Genesis to the Apocalypse. As on the Mount of Transfiguration, so in the high seats of Prophecy, Psalm, Sacred History, and typical anticipation, the elders speak of the decease which should be accomplished at Jerusalem.—*F. D. Huntington.*

The curse pronounced on the serpent takes its habit and form as an emblem of the degradation of the personal tempter, and of the perennial antagonism between him and mankind, while even at that first hour of sin and retribution a gleam of hope, like the stray beam that steals through a gap in a thundercloud, promises that the conquered shall one day be the conqueror, and that the woman's seed, though wounded in the struggle, shall one day crush the poison-bearing, flat head in the dust, and end forever his power to harm. "Known unto God are all his works, from the beginning," and the Christ was promised ere the gates of Eden were shut on the exiles.—*Alexander Maclaren.*

The announcement of enmity between the serpent and the woman, and between her seed and his seed, is the first message of Divine redemption in its antagonism

to, and victory over, sin. This is indeed the *Protevangelium,* and is the primeval promise which is taken up again and again henceforward in Scripture, until He comes Who destroys him that has the power of death, and casts him into the lake of fire.—*W. H. Griffith Thomas.*

This story of the first temptation and fall is not the record of one isolated failure at the beginning of the world's history merely: it is a record which may be written into every human biography. It tells us of the fearful danger of sin, and then of sin's pitiful cost. What a joy it is that on the edge of this story of falling we have the promise of One Who should overcome! Now we have the story of One Who has overcome, "strong Son of God," Who also was tempted, but Who did not yield, and now is the Mighty Deliverer. He overcame the world. And in Him we have peace.—*J. R. Miller.*

Tuesday, 23rd. Genesis iii. 16 to 19.

Ver. 16. At the very instant she thought she was to be as God, "knowing good and evil," Eve found herself, not as she had anticipated on the confines of heaven, but on the brink of hell. The chastisement which fell on her was terrible, but it was the remedial chastisement of love. It is that which frailty wants, and it is redeemed through it. Look at this penalty on the woman, what was its nature? In sorrow she was to bring forth children, and her desire was to be to her husband, and he was to rule over her. This penalty of suffering for others, which is the very triumph of the Cross, know we not its blessing? Know we not that in proportion as we suffer for another we love that other; that in proportion as the mother suffers for her child she is repaid by that love.—*F. W. Robertson.*

Sorrow, not joy, in that appointed process through which the promised seed is to be born into the world; inferiority, instead of equality, in that relationship in reference to which it had been said by her husband, "bone of my bones, and flesh of my flesh"; not henceforth the husband "cleaving to the wife," as at the first (ii. 24), but the wife cleaving to the husband, and the husband ruling over the wife: such are the sad results of sin!—*Horatius Bonar.*

Ver. 17-19. It is wonderful how the curse is tempered with mercy, so much so indeed that it is difficult to tell whether there is not more blessing than cursing in the sentence. The seed of the woman is to be mighty enough to crush the serpent; and the ground is to be difficult of tillage *for man's sake.* Hard agriculture is a blessing. To get harvests for nothing would be a pitiless curse indeed. To be sentenced to "hard labor" is really a blessing to great criminals; it breaks in upon the moodiness that would become despair; it taxes invention; it keeps the blood moving; it rouses energy. Many a man has been made by the very hardness of his task.—*Joseph Parker.*

We must not suppose that for the first time then the law of labor entered into the world, but that then for the first time it was felt to be a curse; we must not suppose that thorns and weeds had no existence before the fall, but only that before that they had not seemed thorns and weeds to men. Every one knows that there is no weed grown in all God's earth that has not its appointed virtue, whilst science shows us daily that those once thrown aside as weeds are blessings to the world. The law of labor also is a curse only to those who will not submit to it; to others it is one of the best blessings of life. Adam's occupation before the fall was to dress the earth, and no doubt he found enjoyment in his work; and God's arrangement for us now is this: for every mouth to be fed, for every body to be clothed, a pair of hands; for every intellectual work, a brain. Therefore, it comes to pass that if any man living in this world is doing nothing, he has taken away one pair of hands, one brain, from the work of God, and left it to the performance of another.—*F. W. Robertson.*

Wednesday, 24th. Genesis iii. 20 to 24.

Ver. 20. The serpent was the source of the ruin; and the seed of the woman was to be the source of the redemption. Adam heard all this, and believed it; and, in the power of that belief, he "called his wife's name . . . . the mother of all living." This was a precious fruit of faith in God's revelation. Looking at the matter from nature's point of view, Eve might be called "the mother of all *dying.*" But, in the judgment of faith, she was "the mother of all *living.*"—*C. H. Mackintosh.*

Ver. 21. To us life is cheap and death familiar, but Adam recognized death as the punishment of sin. Death was to early man a sign of God's anger. And he had to learn that sin could be covered not by a bunch of leaves snatched from a bush as he passed by and that would grow again next year, but only by pain and blood. Sin cannot be atoned for by any mechanical action nor without expenditure of feeling. Suffering must ever follow wrongdoing. From the first sin to the last, the track of the sinner is marked with blood. Once we have sinned we cannot regain permanent peace of conscience save through pain, and this not only pain of our own. The first hint of this was given as soon as conscience was aroused in man. It was made apparent that sin was a real and deep evil, and that

by no easy and cheap process could the sinner be restored. The same lesson has been written on millions of consciences since. Men have found that their sin reaches beyond their own life and person, that it inflicts injury and involves disturbance and distress, that it changes utterly our relation to life and to God, and that we cannot rise above its consequences save by the intervention of God Himself, by an intervention which tells us of the sorrow He suffers on our account.—*Marcus Dods.*

Ver. 22-24. The tree of life was not cut down; nor was it withdrawn from the trees of the field—no, the tabernacle of God was left with men upon the earth. Well was the way watched until the time should come for approach: "strait is the gate and narrow is the way that leadeth unto life," yet men may travel now up to the blessed tree and take the fruit of immortality!—*Joseph Parker.*

When our first parents left the garden of Eden, they carried with them the promise of a Redeemer, the assurance of the final defeat of the great enemy, as well as the Divine institution of a Sabbath on which to worship, and of the marriage-bond by which to be joined together into families. Thus the foundations of the Christian life in all its bearings were laid in Paradise.—*Alfred Edersheim.*

I take the Fall to be an historical fact. . . . . Look at the condition of the world: its degradation, its savagery—all its pining myriads, all its untold millions who "sit in darkness and in the shadow of death." Will any man try to bring before him the actual state of the heathen world, and, retaining his belief in a God, profess that these men are what God meant men to be? It seems to me that the present condition of the world is not congruous with the idea that men are in their primitive state, and if this is what God meant men for, then I see not how the dark clouds which rest on His wisdom and His love are to be lifted off.

Again—if the world has not a Fall in its history, then we must take the lowest condition as the one from which all have come; and is that idea capable of defence? Do we see anywhere signs of an upward process going on now? Have we any experience of a tribe raising itself? Can you catch anywhere a race in the act of struggling up, *outside the pale of Christianity?* Is not the history of all a history of decadence, except only where the Gospel has come in to reverse the process?—*Alexander Maclaren.*

Thursday, 25th. Genesis iv. 1, 2.

From the origin of sin (iii) we pass to the consideration of its progress. Sin in the individual is now seen to develop and express itself in the family. This chapter, like the three preceding it, is full of "geneses," for we have brought before us the first motherhood, the first birth, the first family, the first murder, the first martyrdom, the first indications of human development. Not least of all we have in it the record of the first conflict between the two seeds (iii. 15) and this in connection with religious worship.

It is a necessary and useful reminder that only a few things are touched upon in this chapter, and that many things are left unexplained. The writer calls attention to the mountain peaks only of human history and experience as he passes from one fact to another. Thus there is no statement of the time that elapsed between iii. 24 and iv. 3; no explanation of the origin of sacrifice, of blood revenge, of the method of Divine acceptance of sacrifice, of the sign appointed for Cain, and of the growth of the population implied. Whatever views we may hold upon these subjects must necessarily be problematical in the absence of clear teaching.—*W. H. Griffith Thomas.*

The words of Eve at the birth of her firstborn son are to be noted. She called the child "Cain"—i.e., "possession"—evidently thinking that in him would be fulfilled the promise to her seed. . . . . Eve must have been quickly undeceived in this respect, for when her second child was born there was no reference whatever to any relation to the Lord, and the fact of his name meaning "vanity" seems to show clearly that the mother had already become disappointed in her hopes of her firstborn son.—*W. H. Griffith Thomas.*

The name of Cain points to the expectation of his parents that in him a fresh start would be made. Alas! as the boy grew they saw how vain such expectation was and how truly their nature had passed into his, and how no imparted experience of theirs, taught him from without, could countervail the strong propensities to evil which impelled him from within. They experienced that bitterest punishment which parents undergo, when they see their own defects and infirmities and evil passions repeated in their children and leading them astray as they once led themselves; when in those who are to perpetuate their name and remembrance on earth they see evidence that their faults also will be perpetuated; when in those whom they chiefly love they have a mirror ceaselessly held up to them, forcing them to remember the follies and sins of their own youth. Certainly in the proud, self-willed, sullen Cain no redemption was to be found.—*Marcus Dods.*

Friday, 26th. Genesis iv. 3 to 5.

Ver. 3. *"At the end of days,"* says the Hebrew, Cain and Abel brought their offerings. When it is remembered that

already "the seventh day" had been ordained of God, even before Eden; that we find the division of time into periods of seven days universal, though there is no mark in nature, as in the case of days and months and years for such division; and that, subsequently, the seventh day was thus specially reordained of God, there is no room left for doubt that this "end of days" was the end of the week—the Sabbath day—on which Adam had taught his sons to come for special worship before Jehovah.—*Stuart Robinson.*

Ver 4, 5. You may have wondered why Cain's offering was not just as acceptable to God as Abel's. But one took God's way and the other took his own. Cain took that which God had *cursed,* and laid it on the altar. Perhaps he said to himself: "I shall certainly not bring a bleeding lamb. I don't like that doctrine at all. Here is the grain and the beautiful fruit which I have raised by my industry, and I'm sure it looks better than blood." And there are a great many Cainites in the Church to-day. They are trying to get into heaven their own way. They bring their own good deeds to God. They prefer what is agreeable to the eye, as Cain did his beautiful corn and fruit; they do not like the doctrine of the Blood of the Atonement. . . . . But be assured that any religion which makes light of the Blood is of the devil.—*D. L. Moody.*

If we admit that when God had ordained the deliverance of man, He had ordained the means; if we admit that Christ was *"the Lamb slain from the foundation of the world;* what memorial could be devised more apposite than that of animal sacrifice? —exemplifying, by the slaying of the victim, the death which had been denounced against man's disobedience: thus exhibiting the awful lesson of that "death" which was "the wages of sin," and at the same time representing that death which was actually to be undergone by the Redeemer of mankind; and hereby connecting in one view the two great cardinal events in the history of man, the *Fall* and the *Recovery:* the death denounced against sin, and the death appointed for that Holy One Who was to lay down His life to deliver man from the consequences of sin.—*William Magee.*

"The Lord *had respect unto Abel, and to his offering"*—the man first and then the offering. God looks through the offering to the state of soul from which it proceeds; or even, as the words would indicate, sees the soul first and judges and treats the offering according to the inward disposition. . . . . When the offering is the true expression of the soul's gratitude, love, devotedness, then it is acceptable. When it is a merely external offering, that rather veils than expresses the real feeling; when it is not vivified and rendered significant by any spiritual act on the part of the worshipper, it is plainly of no effect.—*Marcus Dods.*

This, the record of the first sacrifice or offering, teaches lessons for all coming time. Cain and Abel stand as representatives of two opposite principles: the world and God, self-righteousness and self-renunciation, proud unbelief and humble faith. Cain is the typical unbeliever, rejecting an imputed righteousness and an atoning Saviour, and bearing his own sin; Abel, the typical believer, in penitence and faith accepting expiation by the blood of God's substitute, and submitting to His way of justification.—*A. T. Pierson.*

Saturday, 27th. Genesis iv. 6 to 8.

Ver. 6, 7. We find here a very sharp and clear statement of the welcome truth, that continuance in sin is never a necessity, that God points the way out of sin, and that from the first He has been on man's side and has done all that could be done to keep men from sinning. Observe how He expostulates with Cain. Take note of the plain, explicit fairness of the words in which He expostulates with him—instance, as it is, of how absolutely in the right God always is, and how abundantly He can justify all His dealings with us. God says, as it were, to Cain: "Come now; and let us reason together." All God wants of any man is to be reasonable; to look at the facts of the case.—*Marcus Dods.*

He Who warned Cain that the croucher was at his door, would have helped Cain to repel him. He Who warns us that sin is our subtle and implacable antagonist, will help us to detect its wiles and to withstand its assaults. It only needs that Christ show Himself on our side, and evil will not court another overthrow. Behold He stands at the door—the door so often opened to the croucher—and knocks: and if any man hear His voice, and open the door, He will come in, treading in the steps of the croucher, and with His pure and blessed feet obliterating the foul tracks of evil, making our purified hearts temples not all unmeet for His presence and service and praise. We have only to bid Him enter, and the victor over sin will give us the victory.—*Samuel Cox.*

Ver. 8. It is forever true that God abhors the sacrifice where not the heart is found. If you want to find out Cain's condition of heart you will find it after the service which he pretended to render. . . . . If you want to know what a man's religious worship is worth, see him *out* of church. Cain killed his brother when church was over, and that is the exact measure of Cain's piety. And so, when you went home the other day you charged five shillings for a three-shilling article, and told the buyer it was too cheap: and

that is exactly the value of your psalm-singing and sermon-hearing. You said you enjoyed the discourse exceedingly last Thursday; then you filled up the income tax paper falsely: and you will be judged by the schedule, not by the sentiment. Do not trouble your heads about the details of the first sacrifice, but remember that what is required of us is that we do justice, love mercy, and walk humbly with God. If thou doest well thou shalt be accepted, and if not sin lieth at the door.—*Joseph Parker.*

The first recorded act of worship, occasions the first murder. Is not that only too correct a forecast of the oceans of blood which have been shed in the name of religion, and a striking proof of the subtle power of sin to corrupt even the best, and out of it to make the worst? What a lesson against the bitter hatred which has too often sprung up on so-called religious grounds! No malice is so venomous, no hate so fierce, no cruelty so fiendish, as that which is fed and fanned by religion. Here is the first triumph of sin, that it poisons the very springs of worship, and makes what should be the great uniter of men in sweet and holy bonds their great separator.—*Alexander Maclaren.*

Sunday, 28th. Genesis iv. 9 to 15.

Ver. 9-12. Why—omniscient as God was, and, by His own after-statement, thoroughly cognizant of the guilt of Cain—why did He address the murderer with the question, "Where is Abel, thy brother?" in place of taxing him at once with the atrocious commission? . . . . In following this course, God acted as He had done on the only former occasion when He had sat, as it were, in judgment on human offenders. . . . . It can hardly be doubted that . . . . the gracious design of God was to afford the criminals opportunity of confessing their crimes. . . . . Throughout Scripture, there is attached the greatest importance to confession of sin, so that its being forgiven is spoken of as though it depended upon nothing but its being acknowledged. "If we confess our sins," says the evangelist, "[God] is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." And did the crime, then, of Cain come within the range of forgiveness? Supposing it to have been confessed, might it also have been pardoned? The crime had been fearful; and we must believe that, in any case, the moral Governor of the universe would have so treated the criminal as to mark His sense of the atrociousness of that which he had done. But there is no room for doubt that there was forgiveness even for Cain; even then there was blood which spake "better things than that of Abel," the blood of Him Who, on the Cross, besought pardon for His murderers, and Who in thus showing that His death made expiation even for its authors, showed also that there was no human sin which its virtue would not reach.—*H. Melvill.*

The first words attributed to man born outside the Paradise of God are words which disclose the secret of all social evil. "Am I," said the earliest murderer, "my brother's keeper?" Yes; and the same answer must come as often as the thoughtless, the self-indulgent, the idle, propose the question now.—*Bishop Westcott.*

The responsibility for the souls of the world is not, and has not been, and cannot be, thrown upon the shoulders of the missionaries; but by God, by Christ, is placed upon the shoulders of every one of us.—*Horace G. Underwood.*

Ver. 13-15. Cain's remonstrance completes the tragic picture. . . . . He has no word of confession. . . . . He only writhes in agony, and adds, to the sentence pronounced, terrors of his own devising. God had not forbidden him to come into His presence. But he feels that he dare not venture thither. And he was right; for . . . . a man who had unrepented sin on his conscience, and murmurings in his heart, could not hold intercourse with God; nor would he wish to do so. . . . .

Nor had Cain been told that his life was in danger. But his conscience made a coward of him, as of us all, and told him what he deserved. . . . . It is a dreadful picture of the defiant and despairing sinner, tortured by well-founded fears, shut out from the presence of God, but not able to shut out thoughts of Him, and seeing an avenger in every man.—*Alexander Maclaren.*

Monday, 29th. Genesis iv. 16 to 22.

Ver. 16-18, 20-22. Cain departed from God and seemed to get on well for a while. He built cities, sought out many inventions, his family prospered in the world: their whole life seemed to show how well man can get on without God. And the end of it was "the flood came," and they were drowned.—*Anon.*

It is not difficult to detect the spirit Cain carried with him, and the tone he gave to his line of the race. The facts recorded are few but significant. He begat a son, he built a city; and he gave to both the name Enoch, that is "initiation," or "beginning," as if he were saying in his heart: "What so great harm after all in cutting short one line in Abel? I can begin another and find a new starting point for the race. I am driven forth cursed as a vagabond, but a vagabond I will not be; I will make for myself a settled abode, and I will fence it round with knife-blade thorns so that no man will be able to assault me."

In this settling of Cain, however, we see

not any symptom of his ceasing to be a vagabond, but the surest evidence that now he was content to be a fugitive from God and had cut himself off from hope. His heart had found rest and had found it apart from God. . . . . But it is one thing to forgive ourselves, another thing to have God's forgiveness. It is one thing to reconcile ourselves to the curse that runs through our life, and another thing to be reconciled to God and so defeat the curse. —*Marcus Dods.*

Having heard the judgment of God, despairing of forgiveness through ignorance of God, Cain went forth from His blessed presence, and built a city, and had in his family the cultivators of the useful and ornamental sciences—agriculturists, musicians, and workers in metals. . . . . He did not want pardon, because he did not want God. . . . . He was radically corrupt—fundamentally wrong; and all he wanted was to get out of the presence of God, and lose himself in the world and its pursuits. He thought he could live very well without God, and he therefore set about decorating the world as well as he could, for the purpose of making it a respectable place, and himself a respectable man therein, though in God's view it was under the curse, and he was "a fugitive and a vagabond."

Such was *"the way of Cain,"* in which way millions are at this moment rushing on.—*C. H. Mackintosh.*

Ver. 19. The first example of polygamy. The origin of this institution is consequently carried back to the race of the accursed one, and placed at the eve of the Deluge, when "all flesh had corrupted his way upon the earth."—*F. Lenormant.*

Thus we have the Cainite race in six generations. . . . . This line was devoted to things earthly and lived absolutely apart from God. Natural ingenuity characterized the race. There was art and civilization, but no religion. Not that they were all necessarily flagrantly sinful, but just living without God (Eph. ii. 12). Is it not suggestive that the first time art, trade and manufactures are mentioned they are associated with godlessness? . . . . While these things should be, and can be, devoted to the highest interests of human life and the glory of God, the possibilities of evil which they contain must never be overlooked. As for regarding them as substitutes for God, this is utterly impossible. This vivid picture of human society without God should be carefully pondered, and the message for society to-day clearly understood and proclaimed.—*W. H. Griffith Thomas.*

Tuesday, 30th. Genesis iv. 23 to 26.

Ver. 23, 24. The posterity of Cain follow in the course of estrangement from God on which their ancestor had entered. They invent arts, and they devise the pleasures of life. The Cainite Lamech introduces polygamy, and boastfully confides in his own strength, as in his God.—*J. H. Kurtz.*

In Lamech we have the culmination of Cainite irreligion. Whatever his song may mean, it seems on the face of it to suggest the glorification of two great evils—polygamy and murder. If heredity accounts for anything, we may see in Lamech the intensified form of those evil tendencies which were evident in Cain.—*W. H. Griffith Thomas.*

It is in connection with the later development of evil in the Cainites that Lamech's song is introduced, and with special reference to that portion of his family who were makers of instruments in brass and iron—instruments chiefly of a warlike kind. It is only by viewing the song in that connection that we perceive its full meaning and its proper place, as intended to indicate that the evil was approaching its final stage. He means apparently, that with such weapons as he had now at command he could execute at will deeds of retaliation and slaughter. So that his song may be regarded "as an ode of triumph on the invention of the sword. He can provide more amply for his own protection than God did for Cain's; and he congratulates his wives on being the mothers of such sons. Thus the history of the Cainites began with a deed of murder, and here it ends with a song of murder."—*P. Fairbairn.*

Ver. 25, 26. To Eve is born a third son; and he comes to them as the gift of love and the pledge of hope. Eve names him Seth, which means "set" or "placed" or "appointed," as being expressly given to her in room of Abel, whom Cain slew. In this her faith shows itself again; for in the case of her three sons it is she, herself, who gives the names, and in them displays her faith. In Cain, it was simple and triumphant faith, that had not yet entered into conflict, nor known what trials and crosses are. In Abel's, it was the utterance of hope deferred making the heart sick, and realizing strangership on earth and "vanity" in creation. And now, in Seth, it is faith reassured and comforted, brought to rest in God, as able to fulfill to the uttermost all that He had promised. —*Horatius Bonar.*

Lamech is the seventh from Adam through Cain, just as Enoch is seventh from Adam through Seth; and as in Enoch the characteristics of the line of Seth came to a head, so also the characteristics of the line of Cain came to a head in Lamech and his children. They invent the arts, but they also serve the lusts of the flesh. While the Sethites rise into "sons of God," the Cainites, despite their grand gifts, sink into mere "children of men."—*Samuel Cox.*